

# ADVENT



# HERALD

Luke 9: 8-10.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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## THE ADVENT HERALD

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### AM I ALMOST THERE?

"Am I almost there? am I almost there?  
I long for the joys which o'er Jordan lie;  
"I long to go home," said a maiden fair,  
As she meekly lay down on her couch to die.

She had wither'd beneath consumption's breath,  
While yet so young, and so free from care;  
But calmly she met the conqueror, Death,  
And in triumph exclaimed, "I am almost there."

"Am I almost there? am I almost there?"  
Said a strong man, writhing in feverish pain;  
"My God! my God! wilt take me where  
Pure rivers of water flow o'er the bright plain."

But he thought of his wife, and his children dear,  
And in anguish he turn'd to his Saviour in prayer;  
Soon peace, like a cloud, without shadow of fear,  
Chas'd his doubts, and he shouted, "I'm almost there."

"Am I almost there? am I almost there?"  
Murmur'd one who had passed his threescore and ten;  
"This world is a vale, where sorrow and care,  
Fill the cup that's embitter'd by sin and pain."

"I am weary and sad, and long for the tomb,  
'Tis not dark, for my Saviour hath made it all fair,  
Not so dark as this world, and in heaven there's room,  
For a sin-weary soul, that doth long to be there."

Ersine Miscellany.

## Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

### LECTURE VIII.—THE BATTLE OF LIFE.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

(Concluded.)

The last weapon that Satan wields to which I shall allude is a favorite one, and a very effective one—it is that of divisions, disputes, and quarrels among the people of God. And what evidences the Satanic nature of the weapon is this simple fact, that Christian fights with Christian with intenser antipathy than Christian fights with infidel, or Protestant with Romanist. It is a very painful fact, but a very true one, that the more microscopic the difference is, the mightier becomes the quarrel; so much so, that if you find two Christians of different denominations quarrelling very bitterly, you may always calculate that the subject of the quarrel is some minute and microscopic point which neither of them clearly understands. Combatants get angry in proportion as they fail to comprehend each other. Wherever Satan sees a Church promising to grow in prosperity, in purity, and in power, he casts in the fire-brand of contention, throws down some apple of discord, and makes those who ought to be rivals only in renown, but brethren in arms, fight and quarrel with each other, weaken their strength by divisions, injure their hearts by unhallowed passions, until the Church that has survived the flames of a Nero, and the persecutions of a Hildebrand, pines and dwindles into a weak and insignificant thing by the fever of its own unsanctified and unhallowed passions.

Having looked then at one side and noticed its weapons, let us look at the other side, and see what weapons are employed there.

Christ might have crushed Satan many hundred years ago, and he might crush all his followers, by the simple fiat of his word or the touch of his omnipotent hand. But he has not done so. It is plainly to his glory that he should not do so. There is power in heaven to crush all opposition, but that power is not yet wielded, or he might confine Satan to his own place, and human passions he might suffer to smoulder in the bosom of him who is their victim, without allowing them to burst forth and kindle contentions among the people or in the sanctuary of God. But he does not do this. He restrains, and regulates the wrath of man,

but he does not bury it. Chains are prepared, but not yet applied to Satan, for the last day, when he shall be chained a thousand years, and cast with them that are his into the lake of fire. Now each weapon wielded on the one side is the counterpart of that which is wielded on the other. The first and great weapon used by Christ is truth. Satan works by a lie, Christ prevails by the truth. His truth scatters the delusion of the world—dissipates the dream of the carnal heart—breaks down the presumption of the ignorant—illuminates the despair of the desponding, and the maxim so often proclaimed by all parties is more and more felt to be right: "Great is truth, and it will prevail." Truth may be silent in its action, but it is sure of ultimate success. It falls with all the silence of the dew, but it penetrates also like the dew till the earth is saturated with its precious influence.

In the second place, Christ works by and wields the weapon of motives and suggestions. I have said that Satan uses temptations, so Christ employs motives and suggestions. Christ speaks to us as reasonable men, saying—"Judge whether these things are so." Christianity will stand the test of the severest logic, the ordeal of the hottest crucible; and when Christ employs such motives and suggestions he sets before us the wrecks recorded in the past as beacons to warn us from danger, and points to the hopes of the future as rewards to encourage our exertions in his cause. He plants motives in the heart, and hangs out glorious hopes to animate the soul; he appeals to our understanding, and convinces us by the plainest and most cogent reasons that Christianity is true, that the Gospel is the power of God, that the hopes of heaven are based upon immutable truth.

In the third place, Christ uses instruments also. Some of these instruments are angels coming from their starry thrones to minister to them that are the heirs of salvation. Other instruments are faithful ministers preaching the everlasting Gospel. Others, and not less effective ones, are Sabbath-school teachers, tract distributors, Bible colporteurs, missionary societies, at home and abroad, and the press when it comes to be wielded for the glory of God, the advancement of truth, and the salvation of souls. And no man whose eyes are open to the wonderful events which have taken place during the last fifty years can doubt that Satan, if he gains ground in some places, is losing his footing in other places where he was formerly supreme; and that instruments which once acted against the progress of truth, now facilitate the onward march of the everlasting Gospel.

Christ also uses providential arrangement. I am one of those who believe that there is no chance. I believe this to be literally true,—that there is not a hair which falls from an old man's head, nor a tear from a babe's eye, that is not under the surveillance of Him who wields the mightiest and controls the weakest things. I believe, that providential arrangements of every kind are weapons wielded by the hand of Christ, in order to promote his own wise and gracious purposes. I ask you, has not the sick-bed on which you have lain, and wept, and sorrowed, been sanctified to you? Has not the departure of the near and dear led you to fill the chasm left behind with him who is better than father or mother, and sister, and brother, and son, and daughter? Have not the events of Providence so acted upon you that your own will has been crossed and your purposes reversed; so much so, that you have found a Saviour where you went to seek only a fortune? More than one Saul sets out to persecute, and returns to preach and pray. No one fact occurs in Providence which has not its mission. There is no one change in your house, in your shop, in your counting-house, in your trade, in your profession, which is not giving to you an impulse, it may be, lasting as heaven and precious as salvation itself. Thus Jesus works, and, in the language of the Apostle, "makes all things," not *some things*, but "*all things*, work together for good," beneficent, and holy purposes.

Another weapon that Christ wields is meekness. I believe that one of the sublimest prescriptions in the Gospel is, "Overcome evil with good." Did you ever try this prescription? If you have tried it, you know that the victory is certain without, and the comfort within is beyond the power of language to express. "Overcome evil with good" is God's way. When Adam sinned, God overcame Adam's sin by preaching to him the Gospel. And when some one sins against you, or offends you by his conduct, overcome the evil that is in him by the counter-manifestation of beneficence and good. Thus Christ overcame the world.—Thus weakness overcomes might, meekness overcomes violence, long-suffering overcomes wrath; and the things that men pronounce weak are found to be mighty, and the things that men pronounce to be mighty are found to be weak; "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds" of the man of sin.

Christ wars and overcomes by the Spirit of truth. The Holy Spirit is given to the believer, first, as the Spirit of truth; next, as the Spirit of comfort; and lastly, as the Spirit of victory. Our safety in peril, our stability in trial, our progress, our consistency, our consolation, our greatest victories, our most rapid progress, are "not by might, nor by power, but by the Spirit of the Lord of hosts."

And now, having noticed the two parties, Satan, and them that are his, Christ, and them that are his, let me now state that the issue of this conflict is absolutely certain. Let us all recollect, (for this is our comfort,) that the issue of this strife is not problematical. Satan shall be chained a thousand years, during which the Church shall enjoy peace and uninterrupted tranquillity; and after these thousand years have closed, and he has made his last and dying struggle to overthrow the saints of the Most High, he, and those whom he has deceived and made the victims of his wiles, shall be cast into the lake that burneth with fire for ever and ever; "And the kingdoms of this world," as it is written by one to whom it was revealed, "shall become the kingdoms of our Lord and of his Christ." Then this earth, which has so long been a battle-field—which has been torn and rent by a thousand conflicts—which now groans in agony, waiting and longing to be delivered, shall also be the scene of victory; it shall no more be unclean nor common in the estimate of men; the curse that is on it shall be reversed and read backwards, and the great High Priest shall come out from his holy place, spread his hands over its length and its breadth, and shall pronounce upon it a blessing which shall descend to creation's depth, and rise up to creation's heights, and the whole earth shall put off its ashen robes, and put on its Easter garments, and become the beauty, the joy, and the glory of the universe of God. Every object, in that day, shall shine with Deity; every event shall be the chariot of his mercies; all places shall be holy, for God's hallowing touch shall be upon its length and upon its breadth, and the Lord shall bless it, and it shall be blessed in him.

I have thus looked at the conflict upon the wide world. It is possible to be interested in such a conflict as one is interested in the conflict with the Sikhs or with the Afghans, and yet to have no personal feeling of sympathy or interest in it. Let me, therefore, narrow the field of contest, and let me show you before I close, that besides this great conflict which over spreads the earth, there is one going on in another and a smaller field; but a field more precious to me, and to each of you, than all the world and all its treasures besides. Each Christian's bosom is the stage of a contest.—Satan has a footing in a saint just as truly as he has in the sinner whom he has made his victim. If there be no conflict in your bosom then the great antagonistic principle of truth has not come into contact with the previous dominant antagonism of error: it is evidenced that you are not a Christian. But the man who is struggling to crush the evil that is in

him—who is crying out in the agony of his heart, "Who shall deliver me from the body of this death?"—who can say, "I feel a law in my members warring against the law of my spirit, but thanks be to God, who," in the hottest struggle, "giveth me the victory"—that man, and such as he, is the child of God.—Now we are told that there are three great enemies with whom the individual Christian has to grapple in this narrow field: these are the world, the flesh, and the devil, and with each of these foes he has to wage war. Let me look very briefly at the first—the world. What is the difference between sin in a Christian and sin in a worldling? It is simply this, that sin lives in a Christian, while a worldling lives in sin. There is briefly the difference—sin lives in a Christian, but a Christian lives not in sin; The difference between them is what I have pointed out before to you,—it is this: the distinction between sin in a Christian's heart and in an unconverted man's heart is just the distinction between poison in the body of a man and poison in the body of a rattlesnake. Poison in a man's body is left to be an irritating, destructive, disorganizing element, which gives him no rest till he has got wholly rid of it; but poison in a rattlesnake is part of its nature, which helps it to defend itself from its foes, and to obtain its prey. So in a worldly man, sin is a favorite and a dear lodger; in a Christian man, sin is a hated intruder. In a worldling sin overcomes the man, in a Christian the man overcomes the sin, and that through the strength of Jesus Christ who giveth him the victory. What then do I mean by the world? I do not mean those exquisite flowers that come unasked and beautify the opening year, nor its flowing streams, its sequestered glens, its lofty mountains—these are not the elements of the world. We mean that of which the Apostle tells us, that all that is in the world, "the lust of the eye, the lust of the flesh, and the pride of life, is not of the Father, but is of the world;" and again, "The friendship of the world is enmity to God;" "Whosoever is the friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him." Now how does the Christian conquer the world? Not by personal and mechanical separation from the world, by seeking a footing in a distant shore or looking for a home in some desert land; but, on the contrary, by remaining in the world at the post where God has placed him, and there, in God's strength, beating back the world, so that the world cannot overcome him. Superstition says, Overcome the world by running to a convent; Christianity says, Remain in the world, and yet be not of the world. Superstition says, Cast off the evidence that you are Christ's, put down your shield, sheath your sword, run and seek shelter in order that you may not be destroyed by the world. Christianity says, You are a sentinel, the great Captain of the faith has placed you there,—there you must stand, taking the whole armor of God, and, having done all, stand. You are to contend with and overcome the smiles of the world, resolved not to be seduced by them; you are to contend with the frowns of the world, resolved not to be put down by them. You are to be patient in suffering, thankful in prosperity, Christian in all things, so shall your least and your loftiest struggles be crowned with success, while you are making your lowly and protracted pilgrimage from earth to immortality—so in the world you overcome the world, and are not of the world. Let me give you an illustration from the Apostle Paul, to show how a Christian man, wherever he is, will always keep this one object predominant. Do not too many Christians now, when they go across to the Continent, leave all their Christianity on this side of the Channel, and indulge in all the pomps, the vanities, and the amusements of a dissipated capital? Many that go to Athens or to Rome, or to other illustrious cities, think only of their splendid architecture, the beautiful paintings, the exquisite sculpture, and act as if they had forgotten that they had been baptized into the



visible Church, and some of them called into the true and living Church of the Lamb. Let us look, by way of contrast, at the conduct of the Apostle Paul—one who was in the world and overcame it; he visited the most illustrious capital on the earth—that capital which was called the Eye of Greece, the University of the World, whose fane was unrivalled for their beauty, whose academy was the retreat of wisdom; by the banks of whose Ilissus a Socrates, a Plato, a Xenophon, and the most illustrious of mankind daily and hourly trod.—The Apostle had taste, genius, education, talent; he had, to use the modern phrase, “aesthetic culture,” just as much as any of those who have claimed a monopoly of it. But when he went to Athens, he saw none of its splendors; he was captivated by nothing of its beauty, he turned his back upon its temples, and its schools, and its lofty halls, and its glorious monuments, and he saw in that clear light which came down from heaven, but one painful and terrible spectacle—a city wholly given to idolatry; its moral ruin overpowered in his mind all its artistic magnificence.

Here was one who was in the world, and a victor over it. This Paul, too, we read, went to Rome; and when there, I have no doubt he paused in the senate, if peradventure he might hear the echoes of that eloquence which thrilled and captivated the world. He climbed the lofty Capitol, that he might look around him on that glorious panorama of all that was splendid, and beautiful, and mighty. He saw the fasces—those awful symbols of departed justice; he could admire the graceful pillar, and look with reverence on the patriot's tomb, and with delight on the clustering columns; but these occupied little of his time or attention. His daily walks, we read, were not where history has shed its splendors, but in the haunts of the hated Hebrew, amid the abodes of the wretched and miserable slave, by the pallet of the sick and the bed of the dying, among the victims of oppression and tyranny, of poverty and want. He held it to be his greatest glory, not that he had pleaded before princes, but that he had preached the Gospel to paupers; not that he had paced the illustrious forum, but that he had illuminated with the bright beams of the Gospel the souls of the dying, and taught the outcasts of humanity that they had sympathies in a human heart, consolation in Christ, and a home in heaven. What a noble instance of one who had taste, and sacrificed it; who had aesthetic sympathy, and put it down; who could admire the beautiful, applaud the glorious, be charmed with the grand; but live and die, and labor and suffer, only to save souls!

We, too, must be crucified to the world—we must thus overcome the world; some things in it we must repudiate, other things we must subordinate, many more things in it we must sacrifice. Conflict is the characteristic of this dispensation; our carnal taste would prefer the beautiful knoll in which we could lie down, and muse, and meditate; but Christ, by the voice of his Gospel, or the dispensations of his providence, keeps us still on the march. We should prefer, no doubt, to pass to heaven in an easy chair, or in a finely-hung chariot; but, blessed be God, he does not allow us to do so. He opens the grassy seat, on which we sit down in indolent repose, to receive the dead dust of the near and dear; or he enters the place which we called our home, and of which we had declared in our folly, “Here we will rest and be happy forever,” and makes the flowers that are brightest in it fade, and the sounds that were music to become discord, and a voice pierce the inmost depths of our heart, saying to us, “Arise! this is not our rest; there remaineth a rest for the people of God.” We have a battle to fight: the “Battle of Life” is the name of a Christian's mission. To restrain appetites, to purify our affections, to sanctify our natures, to direct the eye of our ambition to a throne beyond the stars, to invigorate the intellect and transform and elevate our hearts, to save the soul—this is the great object of the Gospel.—We are here as soldiers; to serve Christ is our mission, to overcome the world is our duty; the reward, promised to this Church, is, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

My dear friends, are you on the Lord's side? Have you taken your place? I trust that many a Christian in this assembly can say, “O Lord Jesus, I have been often beaten in the battle of life; I have often fainted and given way; I have often fallen before the foe: but O, my Lord, thou knowest that my heart cleaves to thee; thou knowest my resolve that thy side shall be my side, thy God my God, thy people my people; thou knowest that it is my prayer that I may know thee more, that I may love thee more, that I may serve thee better; and in thy strength, my Lord and my God, I will arise from the depression I have suffered, and the discredit I have brought upon thee; I will redeem the time, by thy grace, and I will endeavor to compensate, as far as compensation

can be made below, by the splendor of my victories, for the defects and deficiencies, and worldliness and sinfulness, of the days that are past.” He that can say so, and say so not with feigned lips, but from the depths of his heart, has a principle within him which is mighty in power, and the spring of which shall not cease till grace is lost in glory, and struggle in everlasting victory.

END OF LECTURE VIII.

### God Known by his Judgments.

The judgments of God upon nations of course involve his judgments upon individuals. Yet it may be profitable to subjoin to what has been before treated of in your Journal, a brief notice of some few instances of the dealing of God with individuals and families, as further illustrating the words placed at the head of this article.

The conduct and destiny of James II. of England, have been so skillfully portrayed by a popular writer of our day, and the portrait has become so familiar to the reading public, that we can scarcely select an example of the truth we are considering, better adapted to our purpose. An example already so generally known and pondered may be the more successfully employed to convey the moral lessons we design.

From the first of his reign, James manifested a disposition to put down the Protestant interests of his realm. With the history of the preceding reigns before him, he must have known that his course was one of wrong as well as danger. It was in fact substantially a conflict between truth and error, in which the king took the wrong. From bad to worse the affairs of his kingdom proceeded, until the wicked at length were almost exclusively held in honor and power, and the good neglected or punished. Had the nation as such been guilty of this great iniquity, no doubt the judgments of Heaven would have fallen on England, as they have since on France. But the nation rose against the wicked king and put another in his place. James fled from the halls of his ancestors, and after having spent a few years of miserable existence in France, quit his earthly scene for his eternal home. His son, who was born the heir of three kingdoms, lived many years in dishonor and in fruitless endeavors to regain to his family the throne of England. After the death of this pretender, flourished his son, who was also denominated in like manner, and who is notorious for his disastrous invasion of Scotland. At his death, and the decease of his brother, the Cardinal of York, this portion of the house of Stuart, once powerful enough to be the terror of Europe, became extinct. Their overthrow was in token of the Divine displeasure against the persecution of the saints; not that all the error and wrong were on their side; but to their exclusion from the realm, England owes, under God, “the authority of law,” to use the language of Macaulay, “the security of property, the peace of their streets, the happiness of their homes.” In the instructive events connected with their personal history, we see the evident traces of that Providence who makes himself known by his judgments on individuals, as well as nations who oppose his spiritual reign. The world has learned, through the revolution of 1688, to reverence the God of nations. To realize this fact yet more fully, let us look at the life and the end of one of the most graceless and corrupt judges of the Court of James, the infamous Jeffreys. We shall not take the space that would be required to treat of his whole character—we will only glance at the part he took in persecuting the oppressed among the English people, and especially those who adopted the true religion. The rebellion of Monmouth had just occurred. A few misguided people in the west of England had rallied around his standard; and when he was defeated, all who had abetted his cause were subjected to the trials of the courts which Jeffreys held in the name of the Crown. Flattered by the hope of preferment, if he would become the exterminator of the friends of Monmouth, the judge was turned into the zealous persecutor, and that cruelty which was always natural to him was inflamed into the highest degree of intensity. He found an early opportunity to exercise it upon the widow of John Lisle, who had occupied a prominent position in the time of Cromwell. This lady had befriended the royalists in their troubles, and by the same kindly disposition was now led to protect the miserable fugitives from the terrors of a tribunal which made little distinction between the leaders of the rebellion and the almost guiltless. This was all her offence. But this was enough.—After the mockery of a trial, during which Jeffreys so gave way to his passions as to say to the jury, “Show me a Presbyterian, and I will show you a lying knave,” a reluctant verdict of guilty was finally obtained. On the following morning the sentence was pronounced, that lady Alice should be burned alive that very afternoon. Remonstrance was in vain, though it came in from different quarters and from high authority, and even from those who were

most devoted to the crown; all that could be gained was the postponement of a few days, and the commutation of the punishment to beheading.

The day after the execution of Alice Lisle, Jeffreys entered the county which was one of the principal theatres of Monmouth's rebellion. Here the sentence of death was pronounced upon nearly three hundred, of whom seventy-four were hanged. But the heaviest vengeance fell upon Somersetshire, the chief seat of the treason. In a few days two hundred and thirty-three were hanged, drawn, and quartered. “At every spot where two roads met, on every market-place, on the green of every large village which had furnished Monmouth with soldiers, ironed corpses clattering in the wind, or heads and quarters stuck on poles, poisoned the air, and made the traveller sick with horror. In many parishes the peasantry could not assemble in the house of God without seeing the ghastly face of a neighbor, grinning at them over the porch. The chief Justice was all himself.—His spirits rose higher and higher as the work went on. He laughed, shouted, joked, and swore in such a way, that many thought him drunk from morning to night. But in him it was not easy to distinguish the madness produced by evil passions from the madness produced by brandy.” One witness produced testimony that he was a good Protestant. “Protestant!” said Jeffreys, “you mean Presbyterian, I'll hold a wager of it. I can smell a Presbyterian forty miles.” But the heart sickens at these details of ferocity. It is said that the numbers executed by this monster, in one month, very much exceed the number of all the political offenders who have been executed in Great Britain for the last century and a half.

The victims of these bloody assizes were for the most part men of high religious character and blameless life. “They were regarded by themselves,” says Macaulay, “and by a large proportion of their neighbors, not as wrongdoers, but as martyrs who sealed with blood the truth of the Protestant religion. Very few of them professed any repentance for what they had done. Many, animated by the old Puritan spirit, met death, not merely with fortitude but with exultation. Some of them composed hymns in the dungeon and chanted them on the fatal sledge. Christ, they sang while they were undressing for the butchery, would soon come to rescue Zion.”

To the evidence already furnished of the bitterness of Jeffreys and his employers against the followers of Christ, we may add the trial of Baxter. All the reading world knows how much this eminent servant of God has done for the cause of truth and holiness. But even he was arraigned before the bar of Jeffreys, because he could not conscientiously give his influence in favor of the reigning powers in Church and State. Oppressed by age and infirmities, he came to Westminster Hall to request that some time might be allowed him to prepare for his defence. “Not a minute,” cried Jeffreys, “to save his life. I can deal with saints as well as sinners.” Scarcely anything is better known to the religious community than the disgusting details of Baxter's trial at Guildhall. The eminent legal counsel that appeared in his defence were insulted and threatened.

The fury of the Judge rose to such a pitch, that he called Baxter a dog, and swore that he ought to be whipped through the whole city.—He went so far as to turn up his eyes, clasp his hands, and sing through his nose, in imitation or caricature of what he supposed to be the Puritan manner of praying! He threatened to crush all who sympathized with Baxter, and when some of them were affected to tears, called them “snivelling calves!”

This illustrious Puritan was fined and imprisoned, and it is well known that Jeffreys would have made the punishment much more severe, had his wishes been gratified.

It is evident, therefore, that the interests of true religion were suffering by the conduct of the men who were most honored and employed by the court of James. They were sinning against great light; they had the history of the times of Cromwell fresh in mind, and could not be wholly ignorant of their position, as opposed to the truth as it is in Jesus. The outrages they committed were a disgrace to humanity. Although retribution is not perfect in this world, yet should we suppose that such crimes would receive no rebuke this side the grave? Would either the word or the providence of God justify us in such a conclusion? And as the nation repudiated these wicked acts, should we not expect that the divine vengeance would fall on the individual perpetrators of them? And so it did; the men were visited with awful judgments; England, after a terrible purification, escaped.

We have spoken of the end of James; that of Jeffreys is no less instructive. On the accession of king William, his crimes were in a process of investigation, and he knew that he should be found guilty. In the dress of a sailor, he attempted to make his escape. But he was detected in his disguise by one whom he had

formerly abused at court, and on whom he had glared with a countenance that could never be forgotten. The indignation of the crowd was so great that an armed band was necessary to prevent him from being torn in pieces. He was first brought before the Mayor, and then sent to the celebrated Tower, amidst the howlings of the multitude. Wringing his hands, looking wildly around him, and suffering far more than the bitterness of death, he was conducted safely to “that fortress, where some of his most illustrious victims had passed their last days, and where his own life was destined to close in unspeakable ignominy and horror.”

Now contrast this with the peaceful, triumphant death of Baxter, Bates, and Howe, and learn how God is made known by the judgments which he executeth! How many have reflected upon these events, and have been made wise! How many have here seen a sanctified verification of the words of Holy Writ, “The wicked is driven away in his wickedness, but the righteous hath hope in his death!”—(To be continued.)

Paraphrased.

### Hear the Word of the Lord.

O earth! earth! earth! hear the voice of the Almighty! Could He forget thee who has given thee life? Could He who called thee into existence fail to show thee the path of happiness? Must not he who formed thee understand thee perfectly, and know certainly what is best for thee? O man! where wilt thou find a protector more powerful, a friend more tender, than thy Creator and thy God? To whom oughtest thou to listen, if not to Him?

It was early spring time; all was calm.—The silver moonlight streamed into a spacious hall, lately resounding with the voice of song and laughter; graceful forms had glided through the dance there, and sounds of deep melody had floated on the evening air. But the gay groups had separated; the silence of night had succeeded to the confused murmur of the festival; and thought awoke. The hearts of some amongst them said: “This is not happiness; we need something beyond this. The period of our life is as nothing in God's sight. There is a higher and eternal happiness. Who will give it to us? who will show us the way to it?” And I seemed to hear a voice from heaven, answering: “THE WORDS OF YOUR GOD! O sons and daughters of men! behold the guide to that better land—READ THEM.”

It was summer; all was active in city and field. The merchant was busy at his counting-house, the workman in his shop, the mother in her household, the soldier at his post, the laborer in his field.

There was a murmur, like the humming of insects in the heat of the day, but vast and deep; for it was the busy hum of men. And numbers among them said, with hollow eyes and mournful voice: “Alas! true happiness is not found in the whirl of business. Who will tell us where to seek it?” And again I seemed to hear a voice from heaven, answering: “THE WORDS OF YOUR GOD, O children of men, will show you the path of happiness—READ THEM.”

It was a day in autumn. The wind had stripped the trees, their dry leaves carpeted the earth; old men and women were reposing in the faint sunshine before their houses, while their children were at work; and each one thought to himself: Soon my last sun will rise; soon will the sharp blasts of death detach me from the tree of life, and lay me low, like these leaves, on the earth. Who will give me the assurance of immortality? who will give me eternal life? And again I seemed to hear a voice from heaven answering—“Aged men, THE WORDS OF YOUR GOD can give it to you—READ THEM.”

It was winter. Every thing was dry, frozen, dead. It was the time when men, assembling, incite each other to crime; but it was the time also when God speaks powerfully to the soul. Conscience, that invisible witness, which each of us bears within, seemed awakened in many. Men and women, young and old, in the country and in town, mourned over their faults. One voice in a tone of terror exclaimed, “I have sinned! The death which now reigns over all nature dwells also in my soul! I do nothing but what is wrong! Who can endure the day of the Lord's coming? Who shall stand when He appeareth? My sins, my sins, who will deliver me from them? who will save me?”—And I seemed to hear a voice from heaven, saying, “Jesus Christ! Jesus Christ will deliver thee! He has come to seek and save that which was lost. Read the word of God, and thou wilt know thy Saviour, thou wilt possess salvation!”

Tract by D'Aubigne.

### Unity of the Human Family.

The “Southern Presbyterian” gives the following particulars as in part constituting the argument for the identity of the human race. They are striking, and independently of the express declaration of Scripture, that God “hath made of one blood all the nations of men to



dwell on the face of the earth," would seem to be conclusive.

The naturalist decides upon the species to which an animal belongs, from the number and shape of its teeth—the number of young it produces at a birth, its period of gestation, and other phenomena of re-production, and from the natural duration of life. In all these points the various nations of mankind are alike.

Again, their diseases and the effects of like remedies upon them are alike.

Again, they have all Ovid's "*Os sublime et erectus ad sidera vultus*." Not a tribe, nor an individual in a healthy state, was ever found who did not walk erect; while, on the other hand, not one animal possesses this faculty.—Even the ourang-outang climbs rather than walks. He cannot stand on one foot. He is, in fact, a quadruman, or four-handed beast, while all the human tribes have two hands and two feet.

Furthermore, man in every country is distinguished from brutes in being (as Franklin said) "a tool-maker,"—also in being a fire-user; an eater of cooked food; and more or less a wearer of clothes.

It is another striking peculiarity of man, in distinction from brutes, that he laughs, and men of all nations possess this peculiarity.

In like manner weeping is peculiar to man, and common to all nations of men. So with music, in the highest sense of the term.

So with speech—it is a broad line of demarcation between man and all kinds of animals, and yet every variety of men possess it equally. The Nèpungwe language spoken by the rude Africans of the Gaboon river, is one of the most euphonious and one of the most philosophical languages in the world. The same is eminently true of the language of the half savage Turk.

But once again, all varieties of men have conscience. The moral sense is man's peculiarity among subhuman creatures, and it is a universal attribute of all the varieties. Man is a religious animal. Men of all nations can and do apprehend and receive the truths of Christianity. Not only so, but it has been often proved that they can all reject Christianity, and that the most barbarous of them can make the attempt to justify their rejection of it with arguments as subtle and keen as any which have ever been brought forward. Neither Christianity nor infidelity are peculiar to the Caucasian race.

### Conspiracy.

Conspiracy is a combination, of two or more persons, for an evil purpose. It may be against the government, or against the rights of individuals. Under the laws of Massachusetts a secret combination to injure the character, or defraud any citizen, is a penal offence, punishable by the courts of law.

In the secret agreement of men to work another's injury, there is something so malicious, that every honorable mind instinctively shrinks from it. Such conspiracy is usually the result of covetousness, combined with envy:—

"A lust of praise, with undeserving deeds  
And conscious poverty of soul, will prompt  
The lying tongue, to make the noble seem  
Mean as himself." Pollock.

Envy planned the conspiracy which resulted in the assassination of Julius Cæsar in the Roman Senate chamber. There were other Romans who could not brook the thought that Cæsar should be praised more than they. Cæsar did not want the crown: thrice Mark Antony offered it, and "thrice it was refused."—Yet when the people shouted Cæsar's praise, Cassius, and other envious ones, could not see why his name should be sounded more than theirs; and wondered "upon what meat" he fed, "that he is grown so great!"

Instructive lessons may be drawn from the occurrences of the past. They show that under similar circumstances, men similarly constituted are much alike in all ages. Cassius felt that he "had as lief not be, as live to be" in the esteem of the Roman people lower than "such a thing" as himself, and determined to be rid of the object of his envy. To accomplish this he sets himself to poison others' minds, and fill them with envy like his own.

He thought of Cicero. Could he poison his mind, he thought

\* \* \* "His silver hairs  
Will purchase us a good opinion,  
And buy men's voices to commend our deeds."

But he dared not approach him, lest he should disclose the plot—secrecy being essential to its success. He thought of Brutus: if he "could but win the noble Brutus to his party." Brutus is approached. Till that moment Brutus had been a friend of Cæsar, and knew "no personal cause to spurn at him." He confessed he had not known "when his affections had swayed more than his reason:—"

"This was the noblest Roman of them all:  
All the conspirators, save only he,  
Did what they did in envy of great Cæsar;

He only in a generous, honest thought,  
And common good to all, made one of them."

Cautiously Brutus was approached by Cassius: it required some art. His jealousy was worked on, and the regard he had for the public good. And when he was resolved, it almost crazed his brain, and made him say:—

"Since Cassius first did whet me against Cæsar  
I have not slept.  
Between the acting of a dreadful thing  
And the first motion, all the interim is  
Like a phantasma, or like a hideous dream."

Caius Ligarius was known to bear a grudge; whom Cæsar "rated for speaking well of Pompey." His "mortified spirit" was easily "conjured up," but Cæsar "was not so much his enemy." Others, for various reasons, were induced to join. Casca was eager for redress of all his fancied griefs; and would set his foot "as far as who goes farthest."

Having formed their plans, they agree to "look fresh and merrily," and not let "their looks put on their purposes." But Cæsar marked Cassius' troubled look; and seeing something was in the wind, yet knowing naught, he said:—

"Let me have men about me that are fat;  
Sleek headed men, and such as sleep o' nights.  
You Cassius has a lean and hungry look;

\* \* \* \* \*  
Would he were fatter: but I fear him not:  
Yet if my name were liable to fear,  
I do not know the man I should avoid  
So soon as that spare Cassius.

\* \* \* \* \*  
He hears no music,  
Seldom he smiles; and smiles in such a sort  
As if he mocked himself, and scorned his spirit  
That could be mocked to smile at anything.  
Such men are never at heart's ease  
While they behold a greater than themselves;  
And therefore are they very dangerous."

The success of the plot makes it necessary that Cæsar be at the Senate-house. To secure him there, Decius begs "for his dear love's" sake, and flatters with his lips. Cæsar consents. He enters the Capitol. Cassius fears his "purpose is discovered;" bids Casca to "be sudden, for we fear prevention—Brutus what shall be done if this is known?" Cæsar fears naught: to the warnings given, he has taken no heed. The conspirators' fawn around, and Casca stabs him in the neck. The others stab, and last of all stabs Brutus, to whom Cæsar had been a father. Seeing Brutus stab, Cæsar exclaims, "*Et tu Brute?*" and falls!

"Look, in this place ran Cassius' dagger through:  
See what a rent the envious Casca made:  
Through this the well beloved Brutus stabbed,  
And as he plucked his cursed steel away,  
Mark how the blood of Cæsar followed it."

\* \* \* \* \*  
This was the most unkindest cut of all;  
For when the noble Cæsar saw him stab,  
Ingratitude, more strong than traitors' arms,  
Quite vanquished him."

Horror seizes the Roman Senators: they look astonished at the bloody deed. "Men, wives, and children stare, cry out and run."—The conspirators go forth into the market place, waving their red weapons o'er their heads, and cry, "Peace! Freedom! and Liberty!"—as though they had delivered Rome in slaying the noblest of Rome's noble sons. They said "Cæsar was ambitious;" and that they slew him, not that "they loved Cæsar less, but Rome more." And were not those who slew him "honorable men?" They claimed that their hearts were "pitiful;" and that "pity, to the general wrong of Rome" had done this deed on Cæsar. They claimed that they had reasons why "loving Cæsar," they had "struck at him." But they never gave such reasons "why and wherein Cæsar was dangerous," but "put a tongue in every wound of Cæsar," that moved the very "stones of Rome to rise and mutiny."

They had thought that theirs, was the

"Tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;"  
but the "ghost of Cæsar" beckoned them; and they met him "at Phillippi!"

"O Conspiracy!  
Sham'st thou to show thy dangerous brow by night  
When evils are most free! O then by day  
Where wilt thou find a cavern dark enough  
To mark thy monstrous visage? Seek none, conspiracy;  
Hide it in smiles and affability:  
For if thou hath thy native semblance on,  
Not Erebus itself were dim enough  
To hide thee from prevention."

OMEGA.

For the Herald.

### The Two Covenants.

BY O. B. FASSETT.

"Seeing then that we have such hope, we use great plainness of speech."—2 Cor. 3:12.

(Continued from our last.)

The New Covenant never embraces simply the land of Canaan as its inheritance. The "*new earth*," the "*world to come*," the "*world*," are terms by which inspired men have designated it. Why not keep the inheritance belonging to each covenant distinct and separate, as do the Scriptures? Why confound them?

To understand, therefore, the character of the New Covenant, when it was made, who the parties concerned, what its guarantee, when ratified, who its mediator, what its stipulations, its seal, its promised blessings, and inheritance, we have only to review the above and other Scriptures. We are now prepared to proceed.

"Who also hath made us able ministers of the New Testament."—v. 6.

A minister is a delegate; an ambassador; the representative of a sovereign or government to a foreign court, &c.—*Webster*. So long as such is under the sanction of the government by which he is sent he can transact business, form alliances and negotiations with as much authority as though he were the chief executive himself. The apostles claim to be ambassadors from the government of heaven, bearing in their hands the New Testament, as proposals of peace and reconciliation to this revolted world. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—ch. 5:18-21.

"Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life"—(margin, "*quickeneth*.")—v. 6.

This part of the verse is somewhat obscure, and hence such sad use as has been made of it. It forms the principal proof text of all those expositors of the word who claim that the Scriptures have a hidden, spiritual, and mystical meaning. Their idea is, from this passage, that even the New Testament is not to be understood in its plain, literal import, but we must seek for its mysterious and spiritual sense.

Let us endeavor to make the apostle explain himself, by referring to his other epistles.

"Not of the letter,"—i. e. the law. That this is the sense of the apostle, may be gained from the following passages: "And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"—Rom. 2:27. "Circumcision is that of the heart, in the spirit, and not in the letter."—vs. 28, 29. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. 7:6. These passages explain the apostle's meaning in the text we are considering. His idea therefore is, that they were "able ministers of the New Testament," not of "the Old Testament," or "the law;" "but of the spirit." The apostle here makes use of the seal of the New Covenant for the Covenant itself; so he does when speaking of the Old Covenant. "If I yet preach circumcision, why do I yet suffer persecution?"—Gal 5:11. All must admit that should the apostle preach circumcision, which was the seal to the Old Covenant, he would be preaching and defending that Covenant. So if he now ceases to do this, and preaches concerning "the spirit," the seal of the New Covenant, I ask, does he not preach and defend the New Covenant?

"For the letter killeth." This is the effect of the law, as explained by himself. "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."—Rom. 7:9-11. "The letter killeth," (2 Cor. 3:6) "but the spirit giveth life," "quickeneth" (margin.) 1st, It quickeneth to spiritual life, a life of holiness and faith. "And you hath he quickened, who were dead in trespasses and sins; . . . even when dead in sins, hath quickened us together with Christ," &c.—Eph. ch. 2. 2d, It quickeneth to an immortal state, and gives eternal life. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11. "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—v. 23. How true it is that the "Gospel," the "New Testament," "brings life and immortality to light."

"But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious?"—vs. 7, 8.

The law, or Old Covenant, is termed the ministration of death. The reason of this may be found in the following Scriptures: Rom. 3:30, Gal. 3:10.

The Gospel, or New Covenant, is termed the ministration of the Spirit.—Eph. 2d. ch.; Rom. 8:11; 1 Cor. 15:50.

There was a glory connected with the ministration of death.

1. It had *Moses* for its mediator. And who greater and more respected than he? He saw and talked with Jehovah "face to face." He interceded in Israel's behalf, and they were saved.

2. It was "ordained by angels in the hand of

a mediator."—Gal. 3:19. And says Stephen, "Who have received the Law by the disposition of angels, and have not kept it."—Acts 7:53.

3. It was "our schoolmaster to bring us unto Christ."—Gal. 3:24. It instructed the world, by leading on from step to step, by its types and shadows, &c. It is respected for what it has done, but since "faith is come, we are no longer under a schoolmaster." That school is closed.

"The ministration of the Spirit is rather glorious,"—i. e. more so. Why?

1. It has Christ for its mediator. How much superior is he to Moses. Did Moses see God "face to face," and converse with him? He has "entered into heaven itself, there to appear in the presence of God for us." He "is set down at the right hand of the throne of God."—Heb. 2:7; ch. 10. Did Moses prevail with his intercessions? How much more will Christ's intercession be heard in our behalf. "Who," even, "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."—Heb. 5:7.

2. It has the Holy Spirit for its Sealer. How much superior is this to that of the Old Covenant. It was said, "My covenant shall be in your flesh." "Every man child among you shall be circumcised," &c.—Gen. 17th ch. But now "circumcision is of the heart, in the spirit." It instructs and enlightens the mind, leading the believer into all truth, and showing him things to come. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Heb. 8:11. Those that received the seal of the Old Covenant were children, in most instances, and had to be instructed as they grew up into a knowledge of God. Others that were circumcised never had a change of heart, never had faith, nor an experimental knowledge of God, and divine things. Not so with those who enter into the New Covenant and receive its seal; *believers* only receive the seal. "After that ye believed, ye were sealed," &c. All that receive the seal, both young and old, have a knowledge of God—they know him experimentally—and are instructed and aided in their studies by the agency of the divine Spirit. This is not, however, to supersede the necessity of the exercise of the different gifts in the church for the edification of that body. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith," &c.—Eph. 4:11-13.

3. Its blessings are (1) justification and peace with God.—Rom. 5th and 8th chapters. This, those under the Old Covenant never enjoyed, unless they looked beyond, and had faith in the benefits to be conferred under the New Covenant. "He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance."—Heb. 9:15. "The law can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."—Heb. 10:1-4. Compare this with the language of the apostle, "There is now therefore no condemnation." &c. 2. An inheritance. What is the land of Canaan, with its limited boundaries, though when possessed by Israel, the Italy of the world, "a land flowing with milk and honey," to the inheritance belonging to the New Covenant—the "NEW EARTH," "*Eden*," with its *paradise* restored; "*the world*," yielding its full increase, and in possession of its heirs,—"*the meek*," the "*righteous*," the saints of the Most High? Well may the apostle add:

"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious *had no glory* in this respect, by reason of the glory that excelleth."—vs. 9, 10.

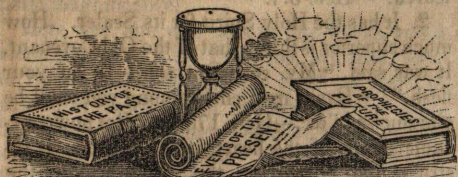
The glory of the Old Testament in all its parts sinks into entire insignificance when compared with that of the New. What was the glory of Moses even, when he came down from the Mount, bearing in his arms the tables of stone upon which were written the laws of the Old Covenant by the finger of God, with that of Christ on the Mount of Transfiguration? "His face did shine as the sun, and his raiment as white as the light."—Matt. 17:2. And could we for a moment, as did Stephen, penetrate within the veil where now he sits glorified at the right hand of God, and behold that glory, what a contrast should we discover in his person and that of Moses, when his face simply reflected but a small portion of that glory! And



we are told, when he shall come down the heavens as the Judge and Executor of that law upon all that have not participated in the atonement, that "the earth" will be "lightened with his glory." His "great white throne" is "like the firey flame, and his wheels as burning fire."—Dan. 7:9, 10.

So, contrast each part of the Old with the New Covenant, and we perceive at once how true it is, that it "had no glory in this respect, by reason of the glory that excelleth."

The land of Canaan can bear no analogy or resemblance to the beauty, grandeur, loveliness, and fertility of the new earth! The privileges of even Solomon's reign, when the Queen of Sheba came from the uttermost parts of the earth to see his wisdom, and declared that the one half was not told her, will compare in no ways with the privileges to be enjoyed in "the world to come," when we shall "see Jesus crowned with glory and honor, and all things in subjection under him."—Heb. 2d ch.—(To be continued.)



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 12, 1850.

### THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY."—"The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What shall the Scriptures? Let them speak; and let us reverently listen to their enunciations.

### LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

#### LECTURE II.—THE AGES, OR DISPENSATIONS.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3.

The SAVIOUR having predicted Jerusalem's utter destruction, and the overthrow of the temple, his disciples came to him privately, and asked him the three questions contained in the text. I am aware of the efforts of some to resolve them into one, and thus end the whole series at the destruction of Jerusalem: and of others, to make but two, thus making the second and third synonymous. But I can but consider the three as being distinct from each other; the first relating to the destruction of Jerusalem and the temple; the second, to the second personal and visible coming of CHRIST, when he will find a people ready to welcome him and say, "Blessed is he that cometh in the name of the Lord;" and the third, to relate to "the end of the world," the great harvest of the earth, the end of human probation, and session of the general judgment.

Although I admit the three questions to be asked and recorded, yet I do not understand that this evangelist has recorded CHRIST's answer to the first,—"When shall these things be?" LUKE has recorded

it, chap. 21:20—"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." MATTHEW has not given that answer. The 15th verse of the 24th chapter is usually considered an answer, and to be parallel to the answer recorded by LUKE. But we will consider this more fully when we come to an examination of that part of the chapter. "What shall be the sign of thy coming, and of the end of the world?" We shall take up these two questions in the order in which they are answered, rather than that in which they are asked. That relating to the end of the world is first answered, and hence will first claim our attention.

What is the import of the phrase, "end of the world?"

There are three Greek words in the New Testament, rendered "world." 1. *Kosmos*, (*kosmos*), which is used to express the earth or globe, and also, the men of this world, as distinguished from Christians. The word occurs in Matt. 13:38—"The field is the world," or globe. 2. *Oikoumenē*, (*oikoumenē*), signifying *habitable earth*, with all it contains.—Heb. 2:5. 3. *Aion*, (*aion*), which should be rendered age, or dispensation. The latter is the word used in the text. The import of the question is, "What shall be the sign of the end of the age, or dispensation?"

To what dispensation does the text refer? Was it to Jewish or Christian?

Those who assume that the entire chapter was fulfilled at the destruction of Jerusalem, will of course reply, "The Jewish dispensation." The other view will require the other answer, viz., "The Christian dispensation."

What is implied in the end of each of these dispensations?

Before answering this question, we must first consider the nature and peculiarities of each.

The Jewish age was a national dispensation, during which the nation were on probation for certain national blessings; at the end of a certain period that probation was to close, and the result of it to be awarded. This is an important point to be remembered and well considered. The full illustration of this proposition, if I am not mistaken, will solve the problem of the relation of the Jews to "the future age." If such be the fact, it is certainly a point worthy of the most careful attention.

There were two prominent blessings which God had promised to the seed of ABRAHAM: the inheritance of the land of Canaan, and the royalty of the house of DAVID. The first was promised to ABRAHAM and his seed, for an everlasting possession; and the last to DAVID and his seed without end. The inheritance is promised,—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:8. The royalty is promised,—"Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime.—And as since the time that I commanded judges to be over my Israel people, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from SAUL, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—2 Sam. 7:10-16.

These promises were both conditional; not, however, with respect to their ultimate accomplishment; but as to the heirs of promise. The legal heirs were unquestionably the lineal descendants of Abraham.—And if the law were to decide the right of inheritance, it would belong to his natural descendants as a nation. But, says the apostle PAUL, "The inheritance is not of the law, God gave it to ABRAHAM by promise."—Gal. 3:18.

Let the following facts be considered.

1. That God gave the land of Canaan to ABRAHAM by promise, as above quoted.

2. It was given to ABRAHAM and his seed, in the singular number, not seeds, in the plural number.—Gal. 3:16. This promised seed is CHRIST.

3. The principle of inheritance by and according to promise, instead of legal inheritance, has always been carried out in the family of ABRAHAM. To illustrate this point:—God gave his promise to ABRAHAM when he had no child; and of course ISHMAEL, his first born son, was his legal heir. The right of primogeniture belonged to him. If the right of inheritance is legal, the descendants of ISHMAEL must

take precedence of the children of ISAAC. But not so; God, by a special act, cut off and disinherited ISHMAEL, so far as the land of promise was concerned. "Wherefore she said unto ABRAHAM, cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, even with ISAAC. And the thing was very grievous in ABRAHAM's sight, because of his son. And God said unto ABRAHAM, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that SARAH hath said unto thee, hearken unto her voice: for in ISAAC shall thy seed be called."—Gen. 21:10-12.

The same is true of the family of ESAU. The birth-right legally belonged to him. But by God's gift the inheritance was bestowed on JACOB, and his seed. If God did make his election of an heir to the inheritance out of the family of ABRAHAM, for two generations, to the exclusion of other legal heirs,—and it was no infringement of the promise made to the seed of ABRAHAM before he had any child,—the same principle may be carried out in all generations.

By what right, therefore, do the Jews set up a national claim to the land?

The answer must be—1. On the ground of God's covenant with ABRAHAM, ISAAC, and JACOB, and their seed for an everlasting possession; and 2. On the ground that their nation, in fulfilment of God's promise to ABRAHAM, (Gen. 15th chapter,) were delivered from Egypt, and the land was given them under the law of Moses.

The first of these claims we have already examined, and find it insufficient to establish their right; for if that claim is good for anything, it must also bring in the Ishmaelites and Edomites, as well as Jews. But we have seen that their rights were set aside by a special enactment of JEHOVAH. So likewise are the Jewish nation cut off in the same way, and the right to the land is claimed by CHRIST, "who was with the church in the wilderness."

That claim will be found in the law of the Jubilee.—Lev. 25:23. After requiring the release and restoration of the land to the original tribes and families at the end of each forty-nine years, and permitting those families to make such disposal of it as suited their convenience for the forty nine years, he added, "The land shall not be sold forever, for the land is mine, and ye are strangers and sojourners with me."

The disinheritance of ISHMAEL in favor of ISAAC, was not more explicit than this disinheritance of the twelve tribes in favor of CHRIST. And why, I would humbly inquire, is the land of Canaan called so emphatically Immanuel's land, by ISAIAH, (8:8,) if it does not belong to CHRIST? PAUL, (Gal. 3d.), in his dialogue with the Jew, after showing that the inheritance is not of the law, supposes him to ask, "Wherefore then serveth the law?" PAUL answered, "It was added because of transgression, till the seed should come to whom the promise was made."

That CHRIST was and is the heir of the inheritance, he taught in his parable of the householder and his vineyard.—Matt. 21:33-43. "When the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance."

THE OTHER CLAIM, that under the law, their nation were put in possession of the land in fulfilment of God's covenant with ABRAHAM, next demands attention.

On this point, PAUL's argument is conclusive:—"And this I say, that the covenant which was confirmed before of God in CHRIST, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance were of the law, it is no more of promise; but God gave it to ABRAHAM by promise."—Gal. 3:17, 18.

I appeal to every candid mind, and ask, could a law made or promulgated four hundred and thirty years after God had confirmed his promise to ABRAHAM and CHRIST, disannul that promise, and take the promised inheritance from CHRIST and bestow it on the nation of Jews at large? Were it but a covenant between man and man, it could not be done.

There is another fact which must not be overlooked in reference to this claim under the law, viz: that all the guarantees of the law securing that inheritance to the Jewish nation are conditional. Those conditions are specified and fully stated in Lev. 26th and Deut. 28th chapters, as well as in other parts of the law. Every blessing was promised them in that land if they would keep God's covenant, and every curse was to come on them, even to ejection from the land, if they violated that covenant. Deut. 28:1, 2, 15, will serve as an illustration of the principle:—"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day: that the LORD thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. But it shall come to pass, if thou wilt not

hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee."

That the conditions have been violated and the curse incurred, who can dispute or doubt? And hence, their title under the law fails them.

If the land belongs, by promise, to CHRIST, could the old legal title secure it to them any longer than till CHRIST came? Must not the authority of the law cease when the heir arrived at his majority?—Under our Probate laws, the property of a minor is secured in the hands of a guardian or trustee, till the heir reaches his majority or the time specified by will, for him to take charge of his own property. Then the law transfers it to him, and its action ceases.—No matter who has possession, the old title is no longer good; if the possessor of the estate holds it longer, it must be under a new contract with the heir.

This I conceive to have been the case with the Jews; they held the land under the law till the heir, CHRIST, came and claimed his rights. If they held it longer, it must be by virtue of a new covenant which CHRIST should institute. And their duty was to acknowledge his claims and receive him as their king. When he came, therefore, and claimed his rights, and his nation rejected him, their probation ended, and they forever forfeited the national blessing, and were ejected from the land they had possessed.

The Jewish nation was not only on probation for the perpetual enjoyment of the land of Canaan, but also for the possession of the Divine Government in that land.

Before the giving of the law at Mount Sinai, the LORD made with them this covenant: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.—Ex. 19:5, 6. He then, in fulfilment of his part of the covenant, proceeded to give them a Divine form of government under which they were to live. He himself claimed to be their king and to appoint his subordinates; so that the Jewish government was in fact the kingdom of God on earth. Hence the sentence, "The kingdom of God shall be taken from you."—Matt. 21.

The fact that God was their king is recognized in 1 Sam. 8:6, 7: "But the thing displeased SAMUEL, when they said, Give us a king to judge us: and SAMUEL prayed unto the LORD. And the LORD said unto SAMUEL, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Obedience to the covenant would have made the kingdom as sure as the inheritance. That it was the LORD's will and purpose to perpetuate the inheritance and royalty to Israel, is taught in Ps. 81:8-16: "Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." I wish to call particular attention to this remarkable passage. It shows God's design to have been, to make Israel pre-eminently a blessing, and to have united all submissive Gentiles to them, and thus to have continued them forever as "the children of the kingdom."

When the royalty was confirmed to DAVID, the promise of a conditional perpetuity was explicitly made, as well as an unconditional everlasting duration. Psalm 89, is a recapitulation of God's covenant with DAVID, and assures him of the eternal duration of his throne, and his seed to rule on that throne. But the temporal succession was to be determined by the obedience or disobedience of his children. The two covenants with DAVID, the temporal and eternal, are thus expressed: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to



fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto DAVID. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Ps. 89:27-37. As late as the days of JEREMIAH, the everlasting enjoyment, both of the place and government, were promised the Jews and their rulers, notwithstanding the sins of their fathers, if they would obey God's laws in the future. "Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of the city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of DAVID, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."—Jer. 17:19-27.

The foregoing shows explicitly, that the house of Judah and Benjamin, as a distinct nation, were on probation for the enjoyment of both the land and kingdom at that period; so that had they accepted the terms they would never have been without a man of DAVID's house to rule over them; nor would Jerusalem have ever been destroyed. But they neglected the offer, and filled up the cup of iniquity, so that the temporal succession of DAVID's royal house was taken from them; or in other words, the conditional covenant, because of their violation of it, failed.

When NEBUCHADNEZZAR was on his way to Jerusalem to besiege and take it, the following message was sent to both king and people: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the LORD God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:27-29.

Thus it appears they then had forfeited the temporal blessings, but were encouraged to hope for a restoration of royalty under the MESSIAH, to continue forever. "It shall be no more till he come whose right it is, and I will give it to him." If ever the kingdom is restored, and they enjoy its blessings, it will be under the MESSIAH; for it cannot again exist but under him; and a rejection of him must end their rights.

The question now occurs, has he whose right it is, come, and has God given it him?

1. Before CHRIST's birth GABRIEL thus proclaims to the virgin MARY, "He shall be great, and shall be called the Son of the Highest; and the LORD God shall give unto him the throne of his father DAVID. And he shall reign over the house of JACOB for ever; and of his kingdom there shall be no end." Luke 1:32, 33.

This proves Jesus to be the rightful heir. But, 2. At his birth an angel announced, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of DAVID, a SAVIOUR, which is CHRIST the LORD."—2:10, 11.

3. At his baptism and transfiguration he was proclaimed by an audible voice from heaven, God's beloved Son.

4. Before the passover at which he suffered, he made his public entry into Jerusalem as king of Zion as foretold, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9. He was

then proclaimed by the delighted multitude, son of DAVID, king of Israel.

5. For this assumption of royalty he was tried, condemned, and put to death, and his accusation was written in Hebrew, Greek, and Latin, and nailed over his cross.

6. When entering Jerusalem as king, he had power to forcibly take possession of and cleanse the temple of God, and hold it until the official rejection of his claims. The introduction of that official transaction between the Jewish authorities and CHRIST, is thus stated by Matthew, (21:23), "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?"

Then followed CHRIST's statement of the parables, by which he drew from them their own sentence of condemnation. And in conclusion he said, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

This is as decisive a deprivation of rights to the national enjoyment of Messiah's reign, as that in Ezek. 21st was of the temporal succession. That was a suspension, this a taking away of the national royalty. Thus the national probation for the enjoyment of the inheritance and kingdom was at an end. Accordingly he proceeds to say, (Matt. 23:37-39,) "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD." Is there not here a plain enunciation that the probationary period of Jerusalem and her children was at an end? And is it not equally evident that he charges the failure of promised blessings on them, and clears himself? "I would, but ye would not!"

#### THE TRANSFER OF THE RIGHT TO THE KINGDOM.

If the kingdom of God is taken from the Jewish nation, to be given to a nation, bringing forth the fruits thereof, who is that nation?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—1 Pet. 2:9, 10.

This epistle is addressed to the strangers scattered: to the elect through sanctification of the spirit; to those who have tasted that the LORD is gracious.—The blessings and privileges enumerated (Ex. 19:5,) and promised to the Jewish nation if they would obey God's voice, are here declared to belong to the classes enumerated. That it is not the Jews as a nation the apostle means, is evident from his language: "Which in times past were not a people, but are now the people of God." The Jews were once a people, and the people of God. The whole body of believers, therefore, are embraced in that "kingdom of priests," or "royal priesthood," and holy nation.

Rev. 5:9, 10, also determines the point: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Every nation, therefore, will be represented in that "royal priesthood," Jews as well as others. For

JEWISH PROBATION AS INDIVIDUALS, DID NOT THEN END.

This proposition is so evident as to need no extended remarks. The commission given the apostles to preach the gospel to all people, directed them to begin at Jerusalem. They did begin there, and the very first day three thousand Jews were converted. Soon after, "a great company of the priests were obedient to the faith." Personal probation has no more ended with the Jews now, than in their best days; by the new birth, and that alone, they may and always might enter the kingdom of God, and in no other way.

PAUL, in carrying on his argument with a Jew, (Rom. 11:1,) asks, "I say then, hath God cast away his people?" And answers, "God forbid." The proof is, "For I also am an Israelite, of the seed of ABRAHAM, of the tribe of BENJAMIN." "To this same time there is a remnant according to the election of grace." The same is true of our day, as well as PAUL's time. "For there is no difference between the Jew and the Greek, but the same LORD over all is rich unto all who call upon him." The great gospel mystery is, that "the Gentiles should be fellow heirs," not exclusive possessors of covenant blessings.—(To be continued.)

#### BRO. N. SOUTHARD.

We call special attention to the following letter of sister ROBINSON in reference to Bro. SOUTHARD. We thank her for the interest manifested in his situation, and warmly recommend him as eminently

worthy of the liberality of our brethren. We shall not withhold our part, notwithstanding our embarrassments. Our old and true-hearted fellow-laborer must be helped. Donations may be sent to this office, which will be receipted in the *Herald*.—Ep.

BRO. HIMES:—Probably many of your readers will be glad to hear from our afflicted Bro. SOUTHARD, so long known, and so fully approved, as a faithful laborer for the benefit of the youth and of the oppressed, as well as for the truths especially connected with "that blessed hope, and the glorious appearing of the great God, and our Saviour JESUS CHRIST."

In a letter to a friend, dated Sept. 23, he writes: "I think I have gained a little since last April, but the advance has been so small, that I sometimes doubt whether I have gained any."

"As to our present location (Lyme, N. H.), I do not know where we could have a better for the warm season, taking it all in all. We have hardly thought of remaining here through the cold weather, and my mind has been considerably exercised for some weeks upon the question, Where shall we go?"

It is evident from the letter that he thinks the Island of Jamaica is the best place for him, but if he goes there he will need pecuniary aid.

He writes: "It would be very unpleasant to be a burden, especially when there are so many laborers scantily supported, and many brethren and sisters are called to give from their poverty, to meet the calls already before them. Before consenting to an appeal for aid, I wish to be satisfied that a change is necessary, or at least very desirable."

Now it ought not to be a "burden" to the members of a loving family, to bless their own brother, who has become disabled while blessing them. But if it be a burden, we are taught to "bear one another's burdens, and so fulfil the law of Christ." Is not the Church a debtor to all the "poor saints," not yet in "Jerusalem"? "for if we have been made partakers of their spiritual things, our duty is also to minister unto them in carnal things."

Will it not be well, without waiting to consult Bro. Southard, immediately to give notice in the *Herald* of this excellent opportunity to make a profitable investment of the LORD's money, that winter may not find this worthy family unprepared to take whatever step Providence may direct.

Who that gave a penny to send Bro. JONES to Charlestown, S. C., when he appeared to be on the border of the grave, does not, even now, receive his own with interest, by the restoration of that laborer to the vineyard. "Laborers are few," and shall the Church carelessly suffer one to "fall asleep," whose faithful influence they may yet retain by seasonable and frequent tokens of grateful remembrance?—Rather let her cheerfully pour on oil, and fan the fading flame, till not only the voice and pen of her servants, but their prayers, also, like those of the son of Jesse, are ended. E. M. ROBINSON.

Portsmouth, (N. H.) Oct. 7, 1850.

#### TO ADVENTISTS.

DEAR BRETHREN:—Your acquaintance with the late difficulties, which have occurred with J. P. WEETHEE, and others, and the baneful influence to which the cause of truth is exposed, has created in your hearts, as in ours, a desire for a speedy settlement. At our late Camp-meeting in Westford, Brn. JONES, CHURCHILL, COUCH, D. L. MANSFIELD, WILLIAMS, DAMMAN, WELLCOME, and myself, after conferring together, concluded to suggest the following as a plan of settlement:

1st. Let there be a meeting appointed where the parties can come together, and each have the privilege of choosing an equal number of disinterested men, who shall judge in the case.

2d. The parties shall have an impartial hearing before this council. After which, said council shall make a final decision. As we have no authority to call such a meeting, it was thought best to write to the Advent congregations, and propose to them this plan of settlement. If they approbated it, it would be sufficient authority for us to call a meeting. Before doing so, it was thought best that we suggest the plan to Brn. HIMES and WEETHEE, to see if they would consent to have the matter brought before such a council. This I did. Bro. HIMES expressed a willingness to concede to any terms such a council might propose. I then went to see Brn. WEETHEE and NEEDHAM, when the following conversation took place:

I said to them, Are you willing to leave the matter of the late difficulties to a council of disinterested persons,—half of which each should choose?

W. said, "If you will make my conscience over I will do it."

I replied, I cannot do this.

"Well," said he, I consider it an insult for most persons to ask me such a question." He did not consider himself one of the parties,—the trial was not between himself and Bro. HIMES, but between Bro. HIMES and the Church, and hence he had nothing to do with any such council. He said he was

willing to submit the question to the decision of a council, whether he and the persons who left Chardon-street Chapel, were the Church, properly speaking, or not. But how is it, that there are so many conscientious scruples in regard to the plan we propose, and none in regard to yours? Is it because we have an example in the New Testament for yours, and none for ours? Or is it because of common usage,—you having, as you suppose, a majority, would secure your object? Again, it is said that if Mr. HIMES is dissatisfied with his trial before the so called Chardon-street Church, let him appeal! But if Chardon-street Church is the highest tribunal on earth, to whom can he appeal? But Bro. NEEDHAM said, The Church may submit it for arbitration. But what are we to understand by arbitration? Why, it is the determination of a cause by judges mutually agreed upon by the parties. And can the Church do this, and not have any conscientious scruples? Why not leave it to a council of brethren, or disinterested men to judge in the case. But no, the cause of truth must bleed at every pore, because, forsooth, some have conscientious scruples in regard to leaving this to the decision of a council. And not only so, but those who have suspended judgment in the case, must have it thrown into their teeth, that they are the cause of it. And why? because they did not believe every word in the "pamphlet," and reject the "supplement." But, says one, this does not prove Bro. HIMES free from the charges preferred against him. I admit it. But it does show a willingness on his part to have this matter "probed" to the very bottom. And I would suggest, that, as the other party have rejected the proposition, we, as believers in the speedy coming of Christ, go forward, attending to our appropriate work of preaching the gospel of the kingdom of God at hand, living out the precepts of the New Testament, and exhorting our fellow-men to prepare for the judgment. And may God keep us from falling in these perilous times, and finally present us before the presence of His glory with exceeding joy. Amen.

F. H. BERICK.

P. S.—Since writing the above, I have had another interview with W. and N. They have given me no satisfaction relative to my first proposition. F. H. B.

We are ready to abide by the judgment of the tried friends of the cause, and to comply with any measures they may deem expedient. We are not of the number of those who shrink from any righteous examination of any act. We have as yet no cause to prefer darkness to light in this business, because of the evil of our deeds. J. V. H.

We learn from another source than the foregoing, that W. and N., seeing the position they will be in, if the brethren learn their refusal to submit the real question to impartial umpires, purpose to evade it, by proposing to submit the following propositions to seven disinterested men:

1st. Whether those who left Chardon-st. Chapel, and uniting with the Chapman Hall Society, now meet at Cochituate Hall, were the Chardon-st. Church to which Eld. HIMES was amenable?

2. That the Church should then sustain their seven charges before this council. And

3. That Elder H. should sustain the charge against them of conspiracy, secret working, &c.

Although we regard these as a mere evasion, and have no evidence of their sincerity in making them, or expectation that they could be held to them, yet we should be happy even to meet these.

We have no fears whatever that impartial, intelligent men, after considering all the testimony we should lay before them of the steps taken in their withdrawal, and the agency of the seven who went off in the first circulation of the falsehoods, would pronounce them a Church, or fit members for any Church. And the charges themselves we should like to have canvassed before impartial jurists—before whom we should rejoice to present the evidence of their secret working, contained in their own letters.

But as we said before, we have no evidence of their sincerity, for they are at this moment concocting another "batch" of scandal, which they are to bring out in a few days, and which they refuse to suspend for the decision of disinterested men. Were they sincere they would submit before publishing again, as we offered to. But no! they must publish first—"put it through," as N. said, and then, when they have done all they can to crush us, then they will submit it to a committee!! That is like a man's determining to sin, and then repent of it afterwards.—One of their company, when asked what he was doing now-a-days, replied, "My business for the present is to put down Himes." They say they have got hold of something more than HIMES can get away from. Well, "nous verrons." Their malignity and wickedness, their disregard of every Christian obligation, will soon be apparent. We may have to notice their next sheet, but soon they will have placed themselves, as others have done before, where it will be unnecessary to notice any effort they may make.



## CORRESPONDENCE.



## EXHORTATION.

Awake! ye slumbering souls awake!  
For pardoning mercy cry;  
Come trim your lamps, your vessels take,  
The Bridegroom now is nigh.

His signs in heaven and earth appear,  
Who can this truth deny?  
Men's hearts are failing them for fear,  
The judgment now is nigh.

The trump of God will soon be heard,  
To rend the earth and sky;  
What will you do who hate the Lord,  
And cannot bear his nigh?

Oh come this moment, seek his face,  
Oh seek Him lest you die;  
Come try the riches of his grace,  
To you he now is nigh.

Ye who the Lord have made your choice,  
Who weep and pray and sigh,  
Lift up your heads, in God rejoice,  
Your Saviour now is nigh.

## THE KINGDOM OF GOD.

BY DR. R. HUTCHINSON.  
(Concluded.)

Another point which demands consideration is:—  
III. *The Speedy Coming of the Kingdom.* God has informed us by his servant Daniel, that four kingdoms should rise to the supremacy of the earth, constituting an unbroken and consecutive chain, reaching to the conclusion of this state, and the coming of the Son of Man in his kingdom. These kingdoms have all arisen and performed their part.—There needs no additional link to consummate the chain. On this point the reader is directed to Nebuchadnezzar's dream, with Daniel's interpretation (Dan. 2:31-45):—

31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

"This," says Daniel, "is the dream; and we will tell the interpretation thereof before the king."

37. Thou, O King, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

That Nebuchadnezzar's kingdom is embraced in the "head of gold," is evident from what follows:—"And after these shall arise another kingdom inferior to thee." Thus the "head of gold" symbolizes the Babylonian kingdom with its representative, the reigning king. This kingdom was founded by Nimrod, the great-grandson of Noah; it extended its conquests over the known world. This power despoiled the kingdom of the house of David of its independence about 677 years B.C., and itself lost the supremacy of the world about 538 years B.C. Thus one link of the chain of Gentile domination was completed.

39. And after these shall arise another kingdom inferior to thee.

The Medo-Persian kingdom subdued and succeeded the Chaldean or Babylonian kingdom. Says Daniel, speaking to the king, "Thy kingdom is divided, and given to the Medes and Persians. In that night was Belshazzar, the king of the Chaldeans, slain; and Darius the Median took the kingdom."—Dan. 5:28-30. And referring to the kingdom which followed Babylon, it is said, "The ram which thou sawest having two horns are the kings of Media and Persia."—Dan. 8:20. This power also reigned over the kingdom of David and the known world, and was deprived of the supremacy about 332 years before Christ. Then were two links of the chain of kingdoms consummated.

"And another third kingdom of brass, which shall bear rule over all the earth."

Grecia subdued and followed Media and Persia. Gabriel, specifying the power which should conquer and succeed the Medo-Persian kingdom, says, "And the rough goat is the king [kingdom] of Grecia; and the great horn that is between his eyes is the first king," &c.—Dan. 8:21. This kingdom also bore rule over the Holy Land, and "over all the earth." Grecia began to lose the supremacy about 168 years B.C., in the conquest of Macedonia by the Romans, and the last division of that kingdom was made a Roman province 30 years B.C. Then three of the four kingdoms had had their day.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

The Romans overturned Grecia, and in their turn commanded the world. Jesus Christ, the Prince of the Covenant, was born and crucified under their reign. "It came to pass in those days, that there

went out a decree from Caesar Augustus [the Roman emperor] that all the world should be taxed."—Luke 1:1. And the chief priests, when demanding the crucifixion of the Saviour, cried, "We have no king but Caesar."—John 19:15. And on another occasion:—"If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation."—John 11:48.—And this "fourth kingdom" continued in its glory, or united condition, above three hundred years after the ascension of Jesus to heaven, and the pouring out of the Holy Ghost!

41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Thus the feet and toes of the image represent the dissevered condition of the fourth kingdom. After the removal of the seat of the imperial government from Rome in the west, to Constantinople in the east, the Goths and other northern tribes overran the western empire, wresting it from the imperial sway, and by the beginning of the sixth century had succeeded in the establishment of ten principalities or kingdoms. The following are their original names, with the time of their rise, according to Machiavelli, the historian, and Bishop Lloyd, the chronologer:—1. Huns, about A.D. 356; 2. Ostrogoths, 377; 3. Visigoths, 378; 4. Franks, 407; 5. Vandals, 407; 6. Sueves, 407; 7. Burgundians, 407; 8. Heruli, 476; 9. Saxons, 476; 10. Lombards, 483. (See Machiavelli's *His. Flor.* and *Addenda to Louth's Comment*). Perhaps a more critical list of the divisions of the fourth kingdom might be furnished. (See Birks' recent work on the *Four Monarchies*.) Hence the kingdom under consideration has been divided agreeable to the prophecy. The above divisions under different names and modifications, constitute the various nations of Europe "at this present."

42. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken.

Thus while "the feet and toes" represent the divided state of the fourth kingdom, their being composed of "iron and clay" shows that the divisions would "be partly strong and partly broken;" or, according to the marginal reading, "brittle," *weak*. And those who have but a limited acquaintance with the history of modern Europe cannot fail to see how exactly this portion of the prophetic word has been fulfilled and is being fulfilled at this day. Some of the divisions have in them much of the iron strength of imperial Rome; while others of them are distinguished by great internal weakness.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

The idea seems to be that the fourth kingdom, when divided, could never be brought together and consolidated into one united monarchy, any more than iron and clay can be made really to mix. The attempt has been made to bring about such a union. Charles the Great appears to have aimed at something like this in the eighth century. This also was evidently the object of Napoleon in the beginning of the present century. "We," says he, "the inheritors of Caesar's power" &c. He aimed at the mastery of the world, and especially of "these kings." But he failed. While he went down with all his apparent strength and glory, they stand with all their weakness and mutual jealousies. Here terminates the prophetic description of the fourth kingdom on earth; and it is all fulfilled. Hence the fifth kingdom must be very near!! the introduction of which is thus described:—

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The sentence, "in the days of these kings shall the God of heaven set up a kingdom," does not mean that the kingdom of God exists contemporaneously with all or any of the preceding kingdoms. Such an interpretation would contradict the prophecy itself. Weigh vs. 34, 35. It will be seen that the coming of the fifth kingdom is represented by the stone smiting the image on its feet, and as the feet denote the divided state of the fourth kingdom, of course the feet had no existence till about five hundred years after the Christian era! How futile then the idea that the kingdom of Christ was set up at the first advent! Again, verse thirty-five evidently shows that the territory is first cleared of the other kingdoms, and then the fifth kingdom, or kingdom of God, occupies it.—But the language, "in the days of these kings shall the God of heaven set up a kingdom," clearly signifies that Rome in its divisions will be reigning when the kingdom of God comes. The real idea may, perhaps, be conveyed by an illustration: supposing that the British nation should at the present be subverted by some foreign power, it would be said by the historian that this took place "in the days" or reign of Queen Victoria; but the phraseology would not be interpreted to denote that she reigned after the subversion of the empire; it would simply be understood as meaning that she was reigning when the event came. So, "in the days of these kings," &c., signifies that these kings will be reigning when the reign of God comes; but they will not reign after his reign begins. That they will thus be reigning when Christ comes in his kingdom, is apparent from the following passage, which describes them under the imagery of ten horns.—"The ten horns which thou sawest are ten kings, which have received no kingdom as yet [they had not begun to reign in A.D. 96, when John had his vision]; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."—Rev. 17:12-14. This shows that these kings of the fourth kingdom will take a prominent part in the angry, yet feeble and ineffectual resistance put forth by the

kingdoms of this world, against the introduction of the kingdom of the Lamb. Then will be fulfilled Ps. 2:8, 9, "Ask of me and I shall give thee the heathen [the nations] for thine inheritance," &c.; "thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."—Then will Christ and those who are his at his coming receive the uttermost parts of the earth for an everlasting possession.—"The meek shall inherit the earth."

Thus we are standing on the very ends of the miry clay toes Nebuchadnezzar's image; in other words, we are occupying the extreme verge of the fourth kingdom on earth. The stone must soon smite the image on its feet! The Anointed of God must soon be revealed from heaven in flaming fire, taking vengeance on them that obey not the gospel of our Lord Jesus Christ!

Consider, in conclusion,

IV. *The qualification for the Kingdom.* The qualification for the kingdom is two-fold, 1. *moral.* The moral qualification is conformity to the will of God in spirit and practice. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21. 2. *Physical.* The physical qualification is our vile bodies being fashioned like unto Christ's glorious body, at the coming of the kingdom. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:50-52. 3. And our receiving the physical qualification at the appearing of Christ depends entirely on our now possessing the moral qualification. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit, that dwelleth in you."—Rom. 8:11.

## THE TRUE LIGHT.

BY I. C. WELLCOME.

"But he that doeth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God."—JOHN 3:21.

This is the testimony of one who "spake as never man spake." And this plain language was spoken to Nicodemus in concluding a discourse which Jesus had with him on the important subject of the new birth, as the only medium to obtain the kingdom of God.

The text seems to have been given to rebuke the ruler of the Jews, who came to Jesus by night to secretly learn something of the character of this wonderful personage. And after telling him, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," He then shows him the reason of their condemnation: "light had come into the world, and men loved darkness rather than light, because their deeds were evil." This is self-evident to every reflecting mind. It gives a palpable reason why the Jews rejected Christ. He tells us that he was "come a light into the world, that whosoever believeth on me should not walk in darkness." They disbelieved on him. And why? Because he had shown them the truth and "they had no cloak for their sins." But were they not zealous for the truth, and making much pretence of being the people of God? Yes, they claimed to be the people of God's peculiar regard; they planned much for the advancement of their church, and institutions; they labored for peace and quietness, and they were willing to sacrifice the truth, and the true prophets, to maintain it, regardless of righteousness; and while they thus labored to maintain their cause, they could look back in the history of the past, and see the faults of those who had lived before them, and say, "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

But how much better were they than their fathers? It is evident by their conduct that they were of the same character; for when the true light came, "that lighteth every man that cometh into the world," He tested their integrity, and by his doctrines, their true character was made manifest. We learn from this, that the truth, or true doctrines of the word of God, is the test by which men must be tried. It is the true touchstone, which will justify or condemn the works of man. The psalmist says, (Ps. 27:1) "The Lord is my light and salvation." It is clear from the history of God's people, that He has been the only true source of light, and that light has been communicated to them, and the world, by his messengers, in language suited to their capacity, to enlighten and lead them to the fountain of life, to obedience and salvation. Thus we read in Psalm 119:130, "The entrance of thy word giveth light." How clearly this shows the importance of studying God's word, if we would have "light," and how fully this agrees with the experience of every child of God. Again, we are told by the psalmist, (19:8) "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." How full of meaning, and how well suited to poor corrupt, erring, dark-minded mortals. Purity, truth, and light. These are the elements of God's law. Who, that wants purity, that is in earnest for truth, that desire light, can fail to obtain it, if he takes heed to the law of God. In Romans 6:23, we are informed that God's "commandment is a lamp," and the "law is light." Here then is the place for us to come to settle all doctrines, all difficulties, to prove all righteousness. All that will not stand in the blazing light of "truth as it is in Jesus," will not abide the judgment, in the great day of God. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." If, therefore, we would "fear God, and work righteousness," we must come to his truth, and receive instruction, by the various means which He has ordained to communicate light to mortals.

Under the dispensation in which we live, God

communicated light to the world by his Son. Thus, in John 1st, we are informed, "In the beginning was the Word, and the Word was with God, and the Word was God," (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Here is a channel open by which God brings "life and immortality to light." He, Christ, was to be a light to the Gentiles, and to the ends of the world, "In him was life, and the life was the light of men." Here was unveiled the mysteries of past ages, and the gracious words of Jesus shed a light and glory on the future, which would terminate in eternal day. In this way the Father of mercies unbosomed himself to man. We are told that, "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." This flood of light bursting out from the throne of the Eternal, on the dark world, through the Son of man, exhibiting the purity and holiness, the righteousness and justice of the Almighty, so exposed the weakness and wickedness, the unholiness and injustice of man, that they sought to put out that light. It was too humiliating to self-exalted human nature. And as He began to "speak the words of him that sent him," they raised the cry, "Away with this fellow, crucify him, crucify him!" It must be indeed mortifying to nature, for those "who appear outwardly as whited sepulchres," and are equally corrupt within, to be exposed to the light, and their true character to appear to all. But to those whose "delight is in the law of the Lord," who "meditate upon it day and night," they are not ashamed of their doings, for they have "cleansed their ways by taking heed thereto according to God's word." Such love the light, that if there is any evil way in them, they may see it, and be cleansed from it.

Thus the woman at the well "fled into the city," and called the people to see a "man that had told her all things that ever she did." Is not this the Christ? So it has been with all who truly wished to gain the kingdom of God, and became willing to be made holy by obeying God. And thus it has been with all who are advanced in Christian experience: they came to the light, the truth, the unerring word of God, to test all their works, whether they are wrought in God; for they remember that Jesus said, "If ye keep my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." O how thankful we should be that although the Jews crucified our Lord, his gospel is left us, and committed to faithful men to preach. They did not put out the light. No, blessed be God, he is risen again, and ascended up on high. And before his death, while in prayer to the Father, he says, "I have given them the word;" those things which Jesus spake were recorded for us, that we may have light and be led to God, through Jesus Christ. But if we shun "the words" he spake, and disobey them, "the same shall judge us in the last day."

The propriety of this is seen in another remark of Christ, "For I have not spoken of myself, but the Father which sent me; he gave me a commandment what I should say, and what I should speak." Here then we may learn how to obtain the true light, and although our Lord has "left the world, and gone to the Father," yet he has not left us without light; for his Word is left for his Church, and with them for the world, and he has sent the "comforter, the Holy Ghost, which will guide us into all truth." O let us then listen to its voice, and follow its light, and remember that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here is a fountain of knowledge, and all who love righteousness and purity, will come to it, and bow to its authority. Here they may correct their lives, their doctrines, their whole course of conduct, and conversation. They love the light, and wish to "walk in the light, as Christ is in the light," that they may "have fellowship one with another," and have "his blood to cleanse them from all sin." We may learn by our text: 1st, Who are *not* walking in, or "doing truth." Such seek to keep from the light. If anything is taught that conflicts with their creed, and is sustained by evidence, they will seek to put out the light, by bringing the advocate into disrepute among the people, or by casting some odious epithet on the sentiment, or those who hold to it. It has always been the work of the devil, to seek to destroy by reproach, or cover up in darkness, what he could not meet and refute. Thus his agents always shun all impartial, and thorough investigation, they always work in the dark, and refuse to listen to the points of merit on any righteous question; "for whatsoever maketh manifest is light," and they well know that truth shows their deeds of unrighteousness and causes just condemnation. This class of agents of wickedness can be clearly traced back to "Eden," but their serpentine and fiendish career is the most clearly seen in ages when the most light shone.

Thus in the days of Christ's humiliation, when he presented himself to the people as their shepherd, and in meekness pointed them to the way of life, in simplicity offered them eternal life, they first sought to resist him, but finding that God was with him, and seeing that wisdom was in his heart, they took every occasion to find fault with his doings, but finding nothing how they might condemn him, by truth, they suborned men, and hired one of his brethren to betray him into their hands, and then by false testimony, in a heathen court, they were unable to find him guilty, and finally crucified him uncondemned. And thus it has been throughout the gospel age. The apostles of Christ met with the same secret foes, all their enemies were men that "loved darkness, because their deeds were evil." They were never ready to meet truth in the face, but always spent all their ingenuity to darken council, to hide the true features of the case, and mislead the unsuspecting by false testimony. And we, brethren, should always be on our guard, to detect this midnight enemy, and shun his company. He is always at work, and his agents are numerous; he has a mighty work to do, the light shines, the true servants of God are constantly annoying those whose deeds are evil. John the Baptist lost his head for rebuking the sin of Herod. Many thousands of the saints lost their lives under the dark vail of Papacy, for letting the



light of gospel truth shine. Luther was imprisoned and much abused for the truth, and all his enemies were haters of light. And thus it is to-day in matters of doctrine, and all other difficulties. Those who shun the light, or the facts that make manifest the real difficulty, ought to be suspected as the enemies of righteousness, and shunned as "evil doers," until they will come to the light. No matter how plausible their plea, if they do not embrace the opportunities of light, and shun all impartial investigation, though they raise ever so great a smoke, and cry ever so loud, at the bar of sympathy, they should be admonished of their lurking, covert, and dark deeds, and never for a moment be listened to, while thus shrouded in darkness. Men that are engaged in a good work, want the light to shine, and if "their deeds are wrought in God," it will shine. Christ has said of his disciples, "Ye are the light of the world." It makes no difference how high men stand in office, or honor, nor how great their profession, or how good a cause they may be identified with, if they strike out a plan of operation that needs darkness to enshroud it, secrecy to keep it in shape, secret councils to set it in operation, it cannot be the work of God. If one has a matter against another, and is not willing to meet him face to face, and portray the facts in the case, nor take the course the gospel of Christ teaches, but secretly seek to cast odium on his fellow, and in private sour the minds of a party, seek the sympathy of his enemies, and cover himself about with evil reports of misguided men, and thus seek to ride to glory on another's doom, let him remain in the grave he has dug, if he will, but go not thou and bury thyself with him, he will poison thy soul and sink thee in hell.

2d. We may easily learn, in many cases, especially in public life, who walk in, or in the language of the text, who "doeth truth." As we have already stated, such as love purity and holiness, and obey the will of God, are always ready to be tested by the word of God. He means to believe no doctrine that he does not think clearly proved in the Scriptures, and he is "ready to give to every man that asks, the reason of the hope that is within him, with meekness and fear." He is ready to test his faith by the word, and his works also, if he is doing, or believes he is doing truth. He is ready to be shown his faults, and is glad to correct them. If he is charged of wrong-doing, he is ready to hear the complaint, and examine the case, bring it to the measuring line—the word of God—and if he is found wanting, he will make reparation and confession. Such an one has his heart open to the gaze of all that will inspect it. If trouble rises he is ready to breast the storm, he fears no investigation of character, shuns no evidence in the case, seeks no shelter from the storm, but the Almighty. He is the rock on which the righteous man builds. He is the shelter under which he hides. He is the "strong tower into which he runs and is safe." Such an one can meet his enemies without a blush or a fear, he can bear any testimony of his character, meet any impartial tribunal, and answer for his faults, and confess his errors. He is desirous that his "deeds may be wrought in God;" for he reads in the Word, "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gate into the city." That man's "eye will be single, that his whole body may be full of light." He seeks the good of all, and the injury of none. He is ready to do good to his enemies, and forgive them. He does not go before the ungodly to tell their faults, and condemn, and expose them, until he is dragged there by them. His heart is drawn out for the salvation of men, and he is ready to spend all to save them, whether by life, or by death, and in all, seeks the glory of God, that he may be found of him in peace, not having on his own righteousness, but that which is by faith of Jesus Christ, and finally gain the kingdom of God, for which he suffers.

Reader, what is your position? Are you doing the truth? are your "deeds wrought in God?" and are you ready to meet the Judge of quick and dead? If so, continue to be thus doing a little longer, and all is gained; the battle is won, the victory declared, the kingdom gained, and the righteous eternally saved.

#### AN EXHORTATION.

BELIEVED BRETHREN AND SISTERS:—Do you really believe the Lord is coming *quickly*? Do you truly believe that all the family of the saints will very soon appear with him in glory? "Yes," you all say, "we most assuredly believe it." And so do I believe it. Well, then, this simple consideration is enough to excite in us all the anxious inquiry, Are we ready? Have we on the spotless robe of Christ's righteousness? Is self-will, and self-love, and self-complacency, all subdued? Are all our envious and jealous feelings crucified? Have we ceased to foster the evil eye of suspicion on a gifted brother or sister, or on one whom the Lord hath blessed? Do we each one, abase ourselves, and exalt our brother? Do we esteem others better than ourselves? Do we delight ourselves in acts of mercy and kindness? Do we long and seek for opportunities of doing good?—Are we punctual at the places and seasons for prayer? Have we all ceased to let the misfortunes and ills of life inordinate our hearts? Are we always melted into tenderness and humility when meditating on Jesus' dying love? Are our hearts filled with gratitude to God, for all his providential dealings with us? And now, dear friends—can we all answer these and similar interrogations in the affirmative? If so, let us go on unto perfection. Let us strive to be holy, let us fight the good fight of faith, and lay hold on eternal life. The time is short for us to work. The last trump of God will soon be sounding. The times of the Gentiles will soon be fulfilled. The thousand three hundred and five and thirty days will quickly be ended. The sleeping saints will soon awake and become immortal. The proud and sinful monarchs of earth, their bloody annals, their monumental glory, their oppressive rule and impious dynasties, will all be swept away by a deluge of fire. The heavens will soon and suddenly pass away with a great noise, and the elements will melt with fervent heat. But, blessed be God, a new heaven and a new

earth will rise from the ruins; and, renewed in unspeakable beauty, will become the everlasting residence of the saints and the martyrs of Jesus.

O, let us all, then, as the stars of earth's mightiest empires are about setting forever, see to it that our citizenship is in heaven, from whence we look for the Saviour, our blessed Lord and Master, who will change our vile bodies, and fashion them like his own most glorious body. N. BROWN.

Kingston, N. H., Oct. 4th, 1850.

P. S. The East Kingston Tent-meeting was a blessed one. The brethren and sisters were strengthened and refreshed. The ministering brethren spoke the truth in love, and the power of the Holy Spirit. The meeting continued six days, which were all pleasant. It closed on the 2d ult. Large numbers attended, and we hope good was done. N. B.

#### LETTER FROM ENGLAND.

MY DEAR BRO. HIMES:—I am pleased that an opportunity has been afforded me to congratulate you in your present eminent position, to which you have been raised by your adversaries.

"If ye suffer for righteousness sake happy are ye; and be not afraid of their terror, neither be troubled."—1 Pet. 3:14.

"Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."—Matt. 5:10.

"If we suffer, we shall also reign with him."—2 Tim. 2:12.

"Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matt. 5:12.

The above declarations of "the truth," so applicable to your present circumstances, need no further comment, except that I may be permitted to remind you, that it is the *future*, and not the *present* transitory state of things, which belong to the "Israel of God." Things temporal do not belong to them, but the things which are "unseen and eternal." Their interest in present mundane affairs are very subordinate, merely partaking of the feelings of a traveller, a pilgrim, or a soldier, upon an enemy's ground. But they have a paramount interest in things to come. All their hopes, their joys, and their treasure, are concentrated in the promised kingdom of Christ—the earth renewed, which will be their home, their everlasting rest; and until it be reached, they suffer as exiles, or outcasts, and under which appellations they are addressed in the language of prophecy. To the glories of that illustrious day we are pressing onward, as brethren separated and distressed, anxiously waiting, watching, and praying for the coming of that Kingdom over which Christ himself will be the King, surrounded by his risen saints, clad with immortality, and wherein the *Slenderer* will not be found, the voice of anguish can never enter, nor evil find a resting place.

Accept the united affectionate regards of myself and family, and believe me to remain, my dear Bro. HIMES, Yours very faithfully in Israel's hope,

London, Sept. 3d, 1850.

#### Extracts from Letters.

BRO. A. BROWN writes from Watertown, (O.) Sept. 16th, 1850:

DEAR BRO. HIMES:—I have just returned from a tour through a very sickly part of our State. In some places disease, in its most frightful form, was flapping its raven wings over the affrighted inhabitants, many of whom were fleeing to neighboring and more healthy locations. As my health was so very good, I had but little fear for my own safety; but before I had reached my father's, after using every exertion in my power to shake it off, I found that disease had fastened a firm grasp upon my system, and I must yield; I was attacked with quite a severe fever, and for a number of days it was very doubtful how it would turn. The prospect now, however, is, that I shall have to take a siege of the fever and ague, but I trust it will be stopped. I have fallen away in flesh so you would scarcely know me; but besides this, I have been passing through trials of mind to which my bodily suffering, though great, will bear but poor comparison. Still, I will not murmur, for I think I recognize the hand of God in it all. He has thus been leading me to reflect on the past, and I am bound to confess, I see many, Oh! very many, wrong steps that I have taken. I am especially convinced that I have indulged altogether too much in that spirit of hilarity and jocoseness, which has ever seemed an integral part of my nature. But God has said, "my grace is sufficient for thee," and by the assistance of that grace, I am fully resolved to correct this and all my other foibles, which I need not mention. I most earnestly implore all who have access at the throne of grace, to lend me their prayers in this my time of trouble.

I would also most humbly and sincerely beg the pardon of any person whose feelings I may in any way have injured. God knows I wish to make a renewed and thorough dedication of myself to His service, and I want every barrier out of the way as far as possible. Death is abroad in a thousand forms, and the JUDGMENT "HASTETH GREATLY."

BRO. LEVI DUPLEY writes from Perry's Mills, (N. Y.) Aug. 29th, 1850:

DEAR BRO. HIMES:—I would say for your encouragement in this time of trouble and trial, that you have our strongest sympathies. The unhappy movement that has taken place in relation to you and your affairs, has called forth the sympathies of your friends in this whole section. You have the prayers of many friends in this region that you may be kept by the power of God, from the power of your enemies. In all my travels and intercourse with the brethren, I have never heard one wish or desire to have the "Herald" office removed out of your hands. If you please, permit me to say a word or two to the scattered and despised flock of God through the "Herald." I have no doubt but we are in the perils of the last days, and in the hour of temptation that has come upon all the world to try them that dwell upon the earth. There are many deceivers, and false

teachers, and anti-christs, in the world at the present time. O, how much we need the true spirit of Jesus, and the grace of God in our hearts, in order to discern between the evil and the good, to keep ourselves unspotted from the world, and be ready to meet the Lord when he comes as the lightning.

BRO. C. BENNS writes from Burlington (Vt.), Oct. 2d, 1850:

DEAR BRO. HIMES:—We believe that through the "Herald" much truth has been circulated; therefore any hinderance, whether from men who do not love God, or professors of religion, and especially from believers in the Advent near, is to be greatly regretted, although they say, on account of the shortness of time, and the worth of souls, they would not hinder on any consideration. But look back and see if more than half the time and talents of some have not been wasted. Like men journeying together, some hinder their companions to pick a flower, or gather something for the benefit of themselves; and some even manifest a perverse disposition, displaying the wisdom of our common adversary. To see all this loss of time, health, and money, is lamentable; but more so the want of truth, and the sinful hatred manifested. Our small Church, with one voice, tender to you our sympathy, and our small but free gift, praying God to preserve you, and those brethren associated with you, blameless, comfort you by his spirit, and sanctify you through his truth. Though there are great trials, God spared no pains for our salvation; therefore labor on, the everlasting kingdom will soon be given. "A whisperer separateth chief friends."—Prov. 16:28.

We have again to mourn the loss of a brother by death, Johnson Wadsworth, aged 64 years, who died Sept. 4th. Though he had been blind sixteen years, yet he rejoiced in the hope of soon being able to see through the same physician that opened Bartimeus' eyes. His last words with me, on inquiring of the state of his mind were, "Sometimes dark, and sometimes I want to see Jesus." And repeated, "I want to see Jesus, I want a share of the inheritance, I want it recorded that I expect my share of the inheritance." On my asking him if he would take something he said, "I want some of the wine of the kingdom." He had believed and rejoiced in the doctrine of the Advent nearly from the first course of Lectures preached by Father Miller in this town.

In behalf of the Church.

BRO. J. LITCH writes from Philadelphia, Sept. 26th, 1850:

DEAR BRO. HIMES:—We truly have need of patience, that after we have done the will of God we may inherit the promises. It is a mysterious providence which has permitted so great a trial to befall you, and through you the cause of Christ with which you stand identified. But we have for our consolation the words of Christ to Peter on another occasion: "What I do thou knowest not now, but thou shalt know hereafter." There is a day approaching when all these mysteries will be unfolded, and we shall be led to exclaim, "O the depth of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." I trust it may be sanctified to us all, and lead us to greatly humble ourselves before God, and to devote ourselves more earnestly to his work. I have no hope that as we draw nearer the end, our trials will grow less; but contrary-wise; for "it is through much tribulation we must enter the kingdom of God."

The friends' last Sabbath raised a collection as an expression of their sympathy for you in your trials, and to assist in the publication of your *expose* and vindication, which I herewith transmit.

BRO. RICHARD R. WATKINS, of Baltimore, son of Bro. Wm. Watkins, was ordained in this city last Sabbath evening, to the work of the ministry. Bro. W. is at present traveling on business, and preaching wherever the door is open before him, which is quite frequently among various denominations. I trust he will be cordially received by brethren wherever he may meet with them. Yours in hope of eternal life.

#### Obituary.



"I AM THE RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Baltimore, Vt., Aug. 22d, BRO. WILLARD DAVIS, aged 44 years. Bro. Davis experienced religion in 1831, and joined the Baptist Church in North Springfield, with which he walked till 1844. He fully embraced the Advent faith in 1843, and the year following he, with several others, left the church of which he was a member, and associated himself with the Adventists, with whom he walked till his death. Bro. Davis was an exemplary, consistent Christian, and in his death we have sustained an irreparable loss. But of his gain we can have no reasonable doubts. In his last sickness was exemplified the sustaining grace of God. His work was done, and with patience and resignation he waited the approaching hour of dissolution, and sweetly fell asleep in Jesus, in full faith that the resurrection morning would soon dawn, and he should arise in the image of God's dear Son, to dwell with him in his everlasting kingdom. Yours in hope of soon meeting our departed brother, with all the sanctified in the kingdom of God. L. KIMBALL.

DIED, in Dickinson, Franklin Co., N. Y., Sept. 5th, 1850, SIDNEY WATSON, son of Bro. Geo. E. and Emily Peabody, aged two years and three months. His disease was the summer complaint, followed by congestion of the brain.

Weep not for me, I sweetly rest in Jesus' arms. Soon with the blest I shall arise, And join to sing the praise of our triumphant King. Yes, in a land where death no more Shall mar our peace! On that blest shore, With you, dear parents, I shall join, To sing redeeming love divine.

#### AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111. Jefferson-street.  
Auburn, N. Y.—H. L. Smith.  
Buffalo, N. Y.—W. M. Palmer.  
Brooklyn, N. Y.—J. C. Perkins.  
Cincinnati, O.—Joseph Wilson.  
Derby Line, Vt.—S. Foster, Jr.  
Detroit, Mich.—L. Armstrong.  
Edgington, Me.—Thos. Smith.  
Glenville Annap., N. S.—Elias Woodworth.  
Hartford, Me.—L. C. Wellcome.  
Hartford, Ct.—Aaron Clark.  
Hewellton, N. Y.—W. D. Ghoslin.  
Homer, N. Y.—J. L. Clapp.  
Lockport, N. Y.—H. Robbins.  
Lowell, Mass.—E. H. Adams.  
L. Hampton, N. Y.—D. Bosworth.  
Massena, N. Y.—J. Danforth.  
Milwaukee, Wis.—Saml. Brown.  
New Bedford, Mass.—H. V. Davis.  
Newburyport, "—Dea. J. Pearson, sr., Water-street.  
New York City—Wm. Tracy, 75 Delancey-street.  
N. Springfield, Vt.—J. Kimball.  
Philadelphia, Pa.—J. Litch, 16 Chester-street.  
Portland, Me.—Peter Johnson, 37 Summer-street.  
Providence, R. I.—G. R. Gladding.  
Rochester, N. Y.—A. M. Busby.  
Salem, Mass.—Osler.  
Toronto, C. W.—D. Campbell.  
Watertown, C. E.—R. Hutchinson.  
Worcester, Ms.—D. F. Wetherbee.  
FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

#### THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes, besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberia.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old songs—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered, the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & CO., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicitly confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agents, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George W. Watkins, Esq., had to our knowledge been afflicted with asthma for eleven years, and growing daily worse, until the Cherry Pectoral has now removed the disease, and he is free from any of its symptoms as we are. The Rev. Mark Dap had been so severely attacked with the Bronchitis, as to discontinue his duties, and nothing had afforded him relief until I [Mr. Thorne] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases, in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "The Canadian Journal of Medical Science," "The Boston Medical and Surgical Journal," "The Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue, and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 12-30.]

CHAFFEE C CO'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [o. 12.]

#### CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NATHAN WETHERBEE, EMERSON LELAND.

[my. 4.] Corner of Ann and Blackstone-streets, Foston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Chair-roads, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [my. 4.] A. A. JAYNE.

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]



## THE ADVENT HERALD.

BOSTON, OCTOBER 12, 1850.

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

## Meetings in Connecticut.

BY J. V. HIMES.

Worcester, Mass., evening of Oct. 14th.  
Hartford, Tuesday evening, Oct. 15th.  
Meriden, evenings of 16th, 17th, and 18th.  
Bristol, Sunday, Oct. 20th, and evenings of 21st, 22d, and 23d.  
Wallingford, evenings of 24th and 25th.

Bro. HIMES will visit Jawbuck, Warehouse Point, New Hartford, West Winstead, Abington, &c., as soon as he can make arrangements. He will also visit Holden, Mass., soon.

In all the above meetings, Bro. H.'s object will be to confirm the souls of the disciples, exhort them to continue in the faith, and to impress on their minds, that it is through much tribulation that we all must enter the kingdom of God, and to win men to CHRIST. Brethren, pray for us, that the word of the LORD may have free course and be glorified.

WE preached in Hester-street, New York, on Tuesday evening, the 1st, to a large audience. We had a reviving season. The Church is prospering, and will live through its manifold trials. Bro. C. B. TURNER's labors are highly appreciated, as also are Bro. BURNHAM's, who is now with them. Good congregations assemble, and the prospect is cheering.

On our way home, we called at New Bedford, where the mother of Mrs. HIMES resided, but who was called away by death a few days previously. She died in a good old age, falling as a shock of corn fully ripe. Our loss is her gain.

We also took leave of a beloved sister, who with her husband, Capt. CHAS. HOWLAND, sailed on Monday last for the Pacific, on a whaling voyage. The voyage no doubt will be attended with hardship, but it is quite common for wives to accompany their husbands on such voyages. They have the prayers of many kind relations and friends, who cease not to invoke the blessing and protection of heaven for them.

## The Cause in Worcester.

DEAR BRO. HIMES:—Our brethren in Worcester, who wish to sustain the truth in righteousness, in relation to the near coming of CHRIST and his kingdom, in connection with other Bible truths especially necessary for a preparation for those events, and sympathizing with our brethren at large, and with our late Conferences, have secured Brinley Hall, a spacious, central, and well-known hall, situated on Main-st., where they hold meetings on the Sabbath and Sabbath evening, at the usual hours of public worship in this city. The brethren will be happy to welcome all who are disposed to cultivate the spirit of a liberal Christianity, as well as those who may be desirous to hear on the subject of our hope. I am with the brethren at present, feeling that they should be aided in their trials, and in the noble stand they have taken.

Worcester, Oct. 8th, 1850.

I. H. SHIPMAN.

## To Correspondents.

BRO. J. CROFFUT.—Your letter, containing the Resolution, &c., of the Church at Middletown, N. Y., has been inadvertently overlooked. It will appear next week.

MR. EDITOR:—Are you sure that Elder NEEDHAM's Church in Worcester voted to clear him of all blame in the "secret workings," before the appearance of the "Supplement"?—A.

We are quite sure of it, if the most credible witness now in that Church, and a personal friend of N., is to be believed, who affirms that they did. We presume the Church will not deny it.

NEW AGENT.—J. B. KNIGHT is our agent at Panama, Chataque county, N. Y. We shall soon send him a full assortment of our publications, so that our brethren in that neighborhood can be supplied.

The *Farmer's Almanac* for 1851,—the continuation of THOMAS' famous Almanac,—has made its appearance in its old familiar face. It is published by JENKS, PALMER & Co., of this city.

NEW PAPER.—A spicy little paper, called *The Daguerreotype*, published weekly by L. G. CHASE, the skillful Daguerreotypist, at 247 Washington-street, has made its appearance on our table. Price, \$1. Success to its shadows.

The *Prisoner's Friend* for October, published by CHAS. SPEAR, of this city, appears on a superb paper, and printed with beautiful type,—besides being otherwise improved in its mechanical execution.

Elder EDWIN BURNHAM has removed to Newburyport, Mass., and wishes all communications for him to be directed to that place. His residence is 29 Monroe-street.

Letters for Bro. J. W. BONHAM will reach him, if directed to him care of Mr. J. CURRY, 48 Upper Hill street, Toxteth Park, Liverpool, Eng.

Bro. W. D. GHOSLIN's Post-office address is Hewelton, St. Lawrence county, N. Y.

## Brewer's Panorama.

The Panorama of the Falls, Rapids, and other scenery on the Niagara river; of the vast Prairies of the West, and the Mammoth Cave of Kentucky, are well worth a visit. We had the pleasure of seeing these exhibitions of Mr. BREWER, at Amory Hall, a few days since, and were unexpectedly delighted. We had seen so many of these Panoramas, that we had ceased to regard them with much interest. At the request of a friend we visited BREWER's. The Falls, seen from various points, in summer and winter; the Prairies, now a flame of fire sweeping over, and now smiling in all the bloom of summer, were fully equal to all previous expectation. But the Cave: what can the Panorama of a cave amount to? How can a dark and gloomy cavern be shown on canvass? Ah, there was our misconception. We cannot begin to describe the beauty and grandeur of the representation of the different compartments, lighted up with scores of torches, exhibiting gem bespangled roofs and walls, stalactite and stalagmite accretions of massive size, halls of every varied form and grandeur, arches and fretted vaults, and long drawn aisles. To be realized, it must be seen. No description can do justice to it. Mr. BREWER, by a happy description, enables the spectator to imagine that he is in those vast halls gazing at the reality, of which only a representation is passing before him.

## Tremendous Hailstorm.

Between three and four o'clock on the afternoon of Friday, Sept. 27th, the city of Pittsburgh, Pa., was visited by the severest fall of hail that we ever witnessed, or read about. It was accompanied with high wind and rain. The streets were literally covered with the hail. We noticed stones as large as hen's eggs, and many which fell before the office were much larger. One in particular was crushed by the fall, and must have been the size of a goose egg. The destruction of window-glass is immense,—beyond all calculation; but not less than one-twelfth of the panes in the public and private houses of the city were broken.

The storm was severe upon horses and other animals in the streets. We saw them running in every direction. Buggies, wagons, carts, omnibuses, and other vehicles, were upset and broken. Several horses were seriously injured in their efforts to escape. We saw one poor animal making desperate efforts to get into the Theatre alley.

We anticipate bad news from the country. All the fruit on the trees, in the district covered by the storm, is doubtless destroyed.

Shingles were knocked from the roofs of houses, awnings were torn to tatters, signs defaced, and other injuries inflicted upon our citizens.

Mr. Fountain, barber, on Liberty-street, picked up a pigeon from his pavement, which had been killed by a hail-stone, which took effect on the top of the head, and scooped out the brain, &c., as neatly as a surgeon could have done it with his instruments.

The Catholic Church, West side, is terribly riddled.—Hardly a pane remains whole. The Court-house seems to have escaped with little or no loss of glass.

The stones actually went through sheet iron roofs in various houses of the city. This may seem incredible, but we are assured of the truth of the report.

The Wood-street merchants, especially those on the east side, suffered severe loss. Many of the monster panes in their show-windows were broken.

A driver of a milk cart was nearly killed in Wyllie-street. We have heard of a number of cases in which men and children were hurt, but none mortally.

The Birmingham omnibus was smashed down in Wood-street, while the horses ran off. The roofs of some of the canal and keel boats were crushed in. A hog was killed on 7th street, by a stone striking him on the head.

Several stones were weighed and measured. One fell near the Monongahela House, which our informant says was as large as a man's head. It was broken to pieces—one piece being as large as a goose egg. Several weighed sixteen ounces.

The damage is estimated by some at \$15,000.—*Pittsburgh paper.*

## Dreadful Collision at Sen.

In lat 38 39, at 2 o'clock on Friday last, the 4th inst., the steamer *Southerner*, on her passage from Charleston to New York, the wind blowing a heavy gale, ran into the bark *Isaac Mead*, packet, from New York to Savannah, and sunk her in five minutes. Hearing cries of distress on all sides, the crew and passengers of the steamer launched three of FRANCIS's life-boats, and succeeded in rescuing seven of the bark's crew and two passengers. There were thirty-three on board, so that twenty-four persons were lost. The captain of the steamer remained at the spot where the accident occurred, until every vestige of the bark had disappeared, and nothing could be heard but the moaning of the seas. Had it not been for FRANCIS's life-boats, not one soul would have been saved; a wooden boat would have been stove to pieces in lowering or coming alongside. The steamer carried away her cutwater, bobstay, and flying-jib-boom, with the head rails, and had some scratches on her bow. The bark was struck by the *Southerner* full in the bowsprit, which was driven in like a wedge, and split the vessel open in front.—Her second mate, who was forward at the time, on the look out, ran aft the moment the vessel struck, but was overtaken by the water before he reached the taffrail. She had all the sails set she could bear, and was under strong headway.

## A New Papal Archbishop.

We understand, that by a brief of the Pope, dated the 19th of July last, the See of New York, has been erected, at the request of the late Provincial Council of Baltimore, into an Archepiscopal See, with the Sees of Boston, Hartford, Albany, and Buffalo as Suffragan Sees. By this, the Right Rev. Bishop HUGHES is, of course, elevated to the dignity of Archbishop. The N. Y. *Tribune*, from which we copy this, says that the brief is signed by Cardinal LAMBRUSCHINI, and is sealed with the seal of the fisherman, as it is called,—a small seal representing ST. PETER, seated in a boat, in the act of drawing up a net, and having the inscription—"PIUS IX. Pontifex Maximus."

## SUMMARY.

A man, signing himself "A Planter," wishing to maintain the chivalry of the South intact, as well as to cripple the commerce of the North, writes to the Charleston *Mercury* that he will use "no Northern coarser to carry any crop; no Northern cloth for my negroes' clothing; no Northern soap, candles, flour, or (Ohio) bacon; no Northern potatoes, cabbage, fruit, or hay; no Northern refined sugar; no Northern shoes, if others can be obtained."

Another disgraceful riot took place in Philadelphia on Saturday evening last. The outbreak was between the whites and blacks, and missiles of every kind, with pistols, were freely used by both parties. One white man, named Wm. Siddle Smith, was instantly killed. Several houses were attacked with stones, and the utmost consternation pervaded the neighborhood of the riot.

A lad, about 17 years of age, a son of Mr. Jasper Provost, one of the workmen in Messrs. Doty & Ford's steam saw-mill, New Brunswick, N. J., was crushed to a complete pulp on Saturday last. He was caught in a band, and entangled around the shaft, which was making one hundred revolutions per minute. The remains, when extricated, gave scarcely any evidence that humanity ever existed in the mass of jelly they presented.

Gov. Quitman has convened the Legislature of Mississippi, to meet on the 18th of Nov. He says that the slaveholding States have been unrighteously (?) deprived of their share of the common territory of the Union, have been "subjected to other insulting and unjust discriminations," and that the recent acts of the Federal Government "leave no reasonable hope that the rights of the people of the slaveholding States will cease" to be interfered with, until, by direct or indirect means, their domestic institutions are overthrown. The Legislature is therefore called together to take into consideration the "alarming state of public affairs," and to "avert the evils which impend."

Gov. Bell, of Texas, has very gravely concluded to submit the question to the people of that State, whether they will receive the Congressional bonus of \$10,000,000 to relinquish her unfounded and audacious claim to a part of New Mexico, or go to war. How any one, who knows the wretched monetary condition of Texas, and remembers the tricks, and anxiety of her leading men to drag her into the Union, at any cost, could have supposed that she was serious in her late gasconade and threats, is incomprehensible.

A brakeman on the Fitchburg Railroad, named Uline, a Frenchman, was knocked from the downward freight train by a bridge near Concord, on Monday afternoon last, and instantly killed.

The Rochester "American" says, that fifteen fugitive slaves left that place for Canada on Wednesday of last week.

The steambot Kate Fleming, from Louisville, burst her boilers near Paducah on Saturday, and was burnt to the water's edge. Ten were killed and missing.

Timothy Pinkham, aged 60, and William Pinkham, aged 35 years, were drowned at Newmarket, N. H., a few days since.

A letter from Fort Laramie, dated 28th of August, says: "The tide of emigration has almost ceased. The Mormon emigration it is estimated will be about 5000. The register this season exhibits the number of emigrants at 39,500 men, 2500 women, 600 children, 8000 mules, 36,000 oxen, 7000 cows, and 9000 wagons. The deaths on the route were 316. It is supposed that one-fifth did not register their names."

The first ticket for Jenny Lind's concert in Providence sold for \$650! being \$25 more than that sold in Boston, and \$425 than that in New York.

Two boys, aged 8 and 10 years, sons of George Lester, of New Scotland, N. Y., were murdered on the 28th ult., near the house of their uncle in Westerloo, to whom they were on a visit. After they were missed, search was made by the neighbors, and on Wednesday, the 2d inst., the body of the younger was discovered buried in leaves, with a large stone resting on his head. The next day the body of the elder was found hung to a tree in the woods. Suspicion is directed towards an individual named Dunbar, between whom and the succession to a considerable property the children stood. A coroner's jury has returned a verdict, that David L. and George Lester came to their death by injuries inflicted by Reuben Dunbar and other persons unknown.

The accounts of gold digging in California lose none of their marvellousness. Each steamer brings from one to two millions in gold dust each trip; and if we may believe the reports from there, the prospect is, that larger quantities are destined to be obtained. A thirteen-pound lump, less than one-third quart, has been found in the Yuba river. One man took out a forty-pound lump of pure gold at one haul, on the same river, about fourteen miles from Marysville. Notwithstanding these glowing accounts, it should not be forgotten, that but a very few diggers get anything, but suffer unparalleled hardships, and are thankful if, by labor of any kind, they can accumulate sufficient to pay their passage home.

In Greenville, Miss., there is not a person over 18 years of age who does not belong to a temperance association, neither a grog shop; nor has there been, for six months past, a drunken man there, unless, perhaps, some straggler passing through the town.

Near Laurensville, S. C., on the 27th ult., the wife of Mr. Turner Milam was murdered by one of her negro women, who went up behind her and knocked her into the fire-place. After killing her, the slave heaped up wood and undertook to

burn the corpse. She confesses the deed, but gives no reason why she committed it.

Miss Ann R. Nell came to her death in Philadelphia a few days since, by taking morphine, put up by an apothecary's assistant instead of quinine.

Some person, between the hours of 8 P. M. of the 2d inst., and 5 A. M. of the 3d, placed timbers upon the Morris and Essex Railroad, (N. J.,) over an opened culvert, about two hundred yards above Chatham station, whereby the locomotive of the down freight train from Dover was thrown from the track, and much injured, the cow-catcher being torn to pieces. Fortunately the passenger cars were not thrown off, else the injury might have been very serious to the passengers, as the spot where it took place was calculated to cause extensive injury. The company offer a reward of \$500 for the detection of the perpetrators of the fiendish act.

THE PNEUMATOLOGIST.—*Proposition.*—As I have a quantity of back numbers on hand, I will send the entire volume to those who will subscribe now, for fifty cents, sent either to me, or the *Herald* office, on my account, free of postage. The first six numbers are stitched together as one pamphlet. J. Litch.

## BUSINESS NOTES.

P. B. Morgan—They all will be very acceptable.  
M. Latham—You were credited in August \$1 to No. 495.  
J. Litch—A. J. of Y. was credited only \$1. The query sent you last week, we see is now explained in your letter.  
D. I. Robinson—Sent you books the 4th by Walker & Jackson's express.  
P. B. Manning—Please inform us of the Post-office address to which and how the money should be credited.  
J. Fairbanks—We found, after you left, that it was received, so that it is all right, as you saw it credited.  
Dr. G. W. Mitchell, & Mrs. S. A. was credited \$1 to 495, and you 50 cts., which with the present amount, pays to \$21.  
E. D. Kentfield—We think we had sent. If he has not received, please inform us.  
J. E. Hazen—Sent you books the 9th by Cheney's express.  
S. Foster, Jr.—Sent you books do. do. do.

## TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense	\$250 00
Previous receipts	3 50
J. Barnes	25
E. W.	1 00
L. Kimball	1 00
Seth M. French	3 00
Secret Field	5 00
John Noake	5 00
E. Warner	5 00
M. Davis	1 00
M. Buckley	1 00
J. Belden	2 00
Total receipts	\$250 00

## HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	122 64
Previous receipts	63 50
T. Pratt	1 00
N. George	5 00
Excess of donations over receipts	53 14

## TO SEND HERALD TO POOR.

(NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked for it, though of late the number has greatly increased. We thank our friends for their aid in this department.)

Mrs. L. M. D. C. .... 5 00

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

A. BUCKLEY, of Homer, N. Y., stops her paper, owing 3 00  
Mrs. L. CURTIS, of Moline, Ill., " " " " 1 25  
Total delinquencies since Jan. 1st, 1850 ..... 98 64

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a Conference in North Danville, Vt., to commence the second Sabbath in November, and continue over the following Sabbath. Bro. E. Burnham and L. H. Shipman are expected to attend. B. S. KEYNOLDS, E. THOMPSON.

Bro. L. D. Thompson will preach in Piermont, N. H., Sabbath, Oct. 20; Griffin, 2d; Hull, 2d; Lake Village, 2d; Larnstead, 2d; New Durham Ridge, 2d; Exeter, 2d; North Abington, first Sunday in November. Each of the above, except Sundays, in the evening.

Bro. J. Hemenway will preach at Rye Beach, N. H., Oct. 15th, at 7 P. M.; Kennebunkport, Sunday, 20th; Cape Elizabeth, Me., 22d, at 7 P. M.; where Bro. Robinson may appear; Poland, Sunday, 27th; Richmond, Sunday, Nov. 3d; Tallowell, 5th; 7 P. M.; Lincolnville, Sunday, 10th.

Bro. F. B. Berick will preach in Hallowell, Me., Sunday, Oct. 20; Richmond, Sunday, 27th; Poland, Sunday, Nov. 3d.

Bro. G. W. Burnham will preach in Newburyport, Mass., Sunday, Oct. 20th.

Bro. J. M. Orrock will preach in Derby Line the last Sabbath in October.

There will be a Conference in the meeting-house at Wilmot Flat, N. H., commencing Friday, Oct. 25th, at 1 P. M., and continue ten days. Bro. J. G. Smith, J. Shaw, and myself, will attend. (In behalf of the brethren.) J. CUMMINGS.

Bro. J. Cummings will preach in the meeting-house in Mill Village, Bradford, N. H., Sunday, Oct. 13th; Sutton, 17th and 18th; New London, (in the meeting-house,) Saturday evening, 19th, and Sunday, 20th; Sutton Gore, 2d and 24th.

Bro. N. Pease will preach at Becket, Mass., Oct. 9th and 10th; Ashfield, 12th and 13th; Savage, Sunday, 20th; South Hawley, 22d; Cummington, 26th; Haydenville, 28th and 29th; Ashfield, Sunday, Nov. 3d. All at 7 P. M., except Sundays.

Bro. K. S. Hastings will preach at Middletown city, Sabbath, 6th; Middletown Upper houses, 7th; East Cummington, 11th; 7 P. M.; at N. Mayfield, 13th; Cummington Centre village, 15th and 16th; Ashfield, 20th; Haydenville, 21st and 22d.

Bro. S. W. Bishop will preach in Vernon, Vt., Oct. 4th, at 7 P. M.; Ashfield, Mass., Sunday, 6th; South Belchertown, 7th, 7 P. M.; Haydenville, 11th, do, and remain over Sunday; South Hawley, 14th, 7 P. M.; West Hawley, 15th, do; Savage, 16th, do; Cummington, 17th, do, and stay as long as may seem to be duty.

Bro. L. Kimball will preach in Hopeville Sabbath, Oct. 6th and 13th; North Scituate, 20th; Boston, 27th.

## GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

## Receipts from Oct. 2d to the 9th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

T. Pratt, 523; D. W. Fuller, 521; T. G. Wadleigh, 521; T. Woodward, 482; A. Tenney, 482; E. L. Chapman, 521; J. W. Wilkins, 521; O. Putnam, 482; Z. Jenness, 499; J. P. Watkins, 521; J. Burleigh, 521; E. Sheldon, 521; J. White, 521; J. P. Bump, 508; W. A. Clark, 482; E. Parker, 508; Wm. A. Curtis, 508; W. A. Durand, 508; G. Gears, 508; S. Gears, 508; Geo. E. Baldwin, 523; N. Woodman, 508; A. H. Brick, 508; J. B. Spaulding, 508; D. Osgood, 508; C. Bartlett, 508; S. Libbee, 508; G. Clifford, 492; P. Rev. A. Stone, C. H. and to 511; A. Bailey, 482; Lucy A. Lang, 533; J. Fairbanks, 533; J. B. Knight, 508; H. H. Hemingway, 502; A. R. Upson, 456; B. Perham, on acct.; D. Boody, 518; P. Davis, 534—each \$2.



# ADVENT



# HERALD

Luke 9: 18-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, OCTOBER 19, 1850.

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PROPRIETOR AND EDITOR

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## THE HEAVENLY FOOTMAN.

BY JOHN BUNYAN.

Footman, in the heavenly race—  
Fellow-sinner, (saved by grace,  
If thou hast indeed begun  
In the heavenly way to run—  
Many a cloud will gather o'er thee,  
Many a trial lies before thee,  
Many a wild along the way  
Waits, to tempt thy foot astray;  
Many a foe will seem thy friend,  
Many a fear thy steps attend;  
Many a hill, whose rugged road  
Will not let thee bear thy load,  
Save the inseparable cross,  
Thou must climb, and leave thy dross,  
But there waiteth, at the end,  
Such a home, and such a Friend,  
Such a crown, and such a throne,  
Such a harp of heavenly tone,  
Such companions, such employ,  
Such a world of hallowed joy!

And thou hast, along the way,  
Many a promise for thy stay;  
Strength and comfort from above,  
Heavenly hope and heavenly love!  
Footman, speed thy heavenward pace,  
Trust in God, and win the race.

## Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IX.—THE SOLDIERS OF CHRIST.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

When I addressed you from these words last Lord's day evening, I showed that the word "overcome" implies by its very nature a previous battle. I endeavored to describe what I conceived to be, indeed, the "Battle of Life," by referring to the powers that are engaged in the conflict, and the weapons which they respectively wield. I stated that on the one side, whatever may be their names, ranked under one banner are all the followers of Satan, all that sympathise with him, and reject and repudiate like him the Lord Jesus Christ. On the other side are arrayed all who belong to Christ, whose characteristics as his soldiers I am about to describe. Christ might crush Satan by the stroke of his omnipotence, but he does not do so; he suffers him occasionally to prevail, but only preparatory to his final and utter overthrow. I showed you that Satan, and they that are on his side, use such weapons as *deception*—Satan is "a liar," we are told, "and the father of it;" *temptation*—he has access to our hearts: I believe he has a longer tether and greater power than our philosophers are disposed to admit; he is "the Prince of this world;" he is not omnipotent, but he goes about with ceaseless activity, "as a roaring lion seeking whom he may devour:" at the same time I believe he has the archangel's wisdom and the archangel's power, both inspired and strengthened by the demon's depravity and wickedness; and therefore we war "not with flesh and blood, but with principalities and powers and spiritual wickedness in high places." I do not think we can account for the fearful crimes that occasionally stain our history, or the gigantic criminals that sometimes appear in our calendars, except by supposing the action of diabolical power. Another Satanic weapon is *wicked instruments*; a fourth is the corruption of what is good. Hypocrisy is virtue depraved, or vice putting on the external appearance and form of virtue; Popery is Christ's truth perverted—the stones that were intended for a holy temple built into an unholy one.—Satan employs persecution also. This was a favorite weapon during the first three centuries, and afterwards during the mediæval ages,

toward the dawn of the Reformation; and perhaps before this dispensation closes it will be wielded once more, especially when that sifting time arrives which will test who are Christ's that overcome, and who are Satan's that are overcome. In contrast with this, Christ and his people use their weapons; the first of these I stated to be truth. Christ will triumph in the world, not by the force of omnipotence—that would be the nearest approach to persecution; nor will he triumph by policy—that would be stealing a leaf from the book of Satan; but by truth. Christianity repudiates the bribe of the treasury and the bayonet of the soldier; it will triumph by the use of truth, or it will lie down and die a martyr. Another of Christ's weapons is meekness, patience, forbearance, overcoming evil with good, "heaping coals of fire," to avenge the wrong of the wrong doer; another is the preaching of the Gospel by human instrumentality; and lastly, the most powerful weapon of all, if weapon it may be called—the Holy Spirit of God. The victory is "not by might, nor by power, but by the Spirit of the Lord of hosts." The man who is overcome in this battle will feel it as the gnawing worm that never dies, that the defeat was wickedly and wilfully incurred; and the man who overcomes in this contest will feel, and sing in songs of triumph what he feels, through the ages of eternity, that the victory was "not by might, nor by power, but by the Spirit of the Lord of hosts."

I come now to answer the question which may be asked, Who are those that overcome? in other words, to endeavor to delineate Christ's soldiers. I will describe them first of all negatively. There are certain parties of whom it may be positively stated that they are not fighting under Christ's banner: an atheist, for instance, cannot be said either to act under the banner, or to overcome by using the weapons of the Christian warfare. He regards Revelation as an imposture—the Bible as a cunningly devised fable—the hope of immortality as a maniac's dream—the soul and a judgment-seat as mere human fancies; it cannot be said, therefore, that he is enlisted under Christ's banner, or that he can hope to overcome: he is avowedly on the opposite side. Nor can it be said, in the second place, that the Romanist, or any who sympathise with him, and bear the mark of the beast in their hand or in their forehead, is fighting under the conquering banner of Christ. The very name given in Scripture to the power for which the Romanist seeks to achieve the victory is Antichrist, one who is allied to and fighting on the other side. With him the Church is a Saviour, the merits of saints and the sacrifices of priests are his hope; the essence of his worship is idolatry—the foundation of his trust is falsehood—the hope of his happiness is purgatory at the best, not heaven and everlasting glory through the grace of Christ Jesus. In the third place, I may state that those who are Christ's soldiers—who overcome—are not all nominally churchmen; whether English or Scotch, Episcopalian or Presbyterian, it is possible to be owned by the state and to be disowned by Christ; it is quite possible to be under the lustre of our beloved Queen Victoria's crown, and yet to be a stranger to the grace of Christ. It is quite possible to be sustained by acts of Parliament, and yet not to be canonized by the acts of the Apostles; to be a churchman higher than the highest steeple, and yet not to have the affections which cluster around the throne of glory, and find their nutriment in the bosom of God.—Not, therefore, all churchmen are Christ's soldiers and overcome. But let me deal even-handed justice; not all dissenters are necessarily under the banner of Christ, and therefore overcome. There may be great zeal for the sect, there may be none for Christ. Hatred to a particular church is not necessarily love to the Lord Jesus Christ. Remember that it is perfectly possible to hate the endowments of the state, and yet to cleave to all the sins and evil practices of the guiltiest sinner. It is not, therefore, true that every dissenter, any more

than every churchman, is saved. It is not absolutely and infallibly true that all dissenters are Christ's soldiers, any more than all churchmen are so. It is reasonable to say so. Let me add, too, that not all archbishops, and bishops, and ministers, are on Christ's side. Many a man has professed to be moved by the Spirit of God to take upon him the work of the ministry, who has only been moved by the prospect of a rich benefice, or by the hope of a position in society. Many a man glories in the apostolical succession who has never learned, and cannot, therefore, preach the elements of apostolical doctrine. It is quite possible to be an archbishop and yet not to be a Christian: men may be, in any communion, the priests and the ministers of the Lord by profession, and yet not be the children of God. Souls pass to the depths of ruin from the pulpit as well as from the pew. The loftier the pinnacle on which the minister stands, the more terrible the catastrophe into which his wickedness or criminality, or his unfaithfulness may plunge him. Not all learned men, or rich men, or noblemen, are on Christ's side. It is possible to wear a coronet and yet not to have any lot or part in the cross of Christ: it is possible to have sprung from an ancient and illustrious lineage, and yet not be the sons of God. There will be noblemen in perdition just as well as plebeians: emperors, and kings, and prime ministers, just as well as peasants and mechanics. Nay, God's word tells us—and when we use its words, we speak not uncharitably, but faithfully—"Not many noble, not many mighty, not many great are called." If you ask for evidence of it, the answer is, that the great majority of our congregations—they that sustain our missionary societies, that support our Bible societies, that contribute to the maintenance of the ministry—are the masses of the people; though we thank God that in the present day many who are noble are stepping down from their dignity in which they isolated themselves of old, and are coming into the midst of the people; and these nobles—such as the Duke of Buccleugh, Duke of Argyle, Lord Ashley, Lord Kinnaird, Lord Roden, Lord Ducie, and others, are gathering round them the sympathy and affection of a devoted and loyal people. Never is greatness so secure as when it is allied to goodness; and never are noblemen so noble indeed, as when they lend all they are and all they have to the maintenance of that cause which had a cross and a carpenter's son for its commencement, but has a throne of glory and the Prince of the kings of the earth for its blessed and certain issue.

Not all the baptized are Christ's soldiers and fighting under his banner. What a terrible deception prevails among thousands in this one respect! How many tell you in the prison where their crimes have placed them, that they have been regenerated and renewed because they have been baptized! In the face of fact they assert so—in the face of the word of God they assert so; for we are told there that a man may be a "Jew outwardly," but not a "Jew in deed." "Circumcision," we are warned, "is not of the letter, but of the spirit." I believe that there are two great fatal errors on this point; and here you will see where all the essence of Popery lies. What does the Roman Catholic Church daily and hourly do? It declares that the bread upon the altar is indeed the literal flesh and blood, soul and divinity, of the Lord Jesus Christ; in other words, that the priest offers up Christ bodily. What does the Tractarian divine do? He just does with Baptism what the Roman Catholic has done with the Lord's Supper. He says practically that the water is turned into the Holy Spirit of God. The Romanist says the Eucharist is turned into the body and blood, soul and divinity of Christ. The Tractarian says, by implication at least, the water in the baptismal font is turned into the Holy Spirit. The Romanist wishes to change the bread into Christ as the foundation of his righteousness; the Tractarian wishes to change the water into the Spirit of God as the foundation of his regeneration. But is it the

fact that the one is thus justified, or the other thus sanctified? Ask the chaplains of our gaols—ask the keepers and turnkeys of our prisons; and they will tell you that those gaols and bridewells are crowded by men who have been sprinkled by baptism, as well as those who have not been baptized; those who think they have received this rite from the true succession, and those that never dreamed of it; giving clear and irresistible evidence that you may be baptized in any form that the genius of man can devise, but unless the Spirit of God change the heart, you have but a name to live by, whilst you are dead. The great cause, I believe, of the error on the subject of baptism has arisen from a gross misconception of the real state of man. Man, by the fall, as I have said before, has not merely come under a slight aberration from his original state: if the fall in paradise were simply a blow that stunned humanity, then, certainly, I do not see why a little water sprinkled upon his brow should not revive, resuscitate, and restore, and enable him to walk with God again, as Adam walked with him in paradise; but if the statement of God's word be true, that it is not a mere stun that has come upon humanity, but that man is dead in trespasses and sins, then I appeal to your common sense for an answer to my query, Who can raise the dead? None but that voice which shall ring through the graves of the dead, and echo through the homes of the living, raise the dead and change the living, can quicken man's dead soul, and give a new heart, and restore us to God, to holiness, and to happiness. Not, therefore, all the baptized are Christ's soldiers and gain this victory; and, in the next place, let me add, not every communicant is enlisted under Christ's banner. There are worthy and there are unworthy communicants; there are those that come, in the language of Augustine, and drink that wine with their lips and eat that bread with their teeth, but never receive the blessing nor the benefit of the purchase of the cross of Christ. You may depend on it that there has not been since Christ instituted the Lord's Supper a pure communion-table, nor will there be while it lasts; and therefore, if, instead of getting agitated and plunging into all sorts of extravagances in order to find the pure Church, you would pray, each for himself, that the Spirit of God would renew your own hearts, the pure Church would be far more quickly hastened than by the process that many now pursue. Not all communicants, then, are the people of God; because there are unworthy as well as worthy communicants.—In short, not all that seem outwardly the children of God are so really. It is perfectly possible to attend religious meetings in the month of May, in Exeter Hall, to read and support religious newspapers, and yet not be Christians; it is perfectly possible to contribute largely to the spread of the Gospel and the maintenance of its machinery, and to do it from false motives and for impure and unhallowed ends: in one word, to have a name to live by and yet to be dead—to have the form of godliness without its power—to be eulogised by man as the very perfection of Christianity, and yet to be denounced in heaven as an alien and a stranger to the cross, and an ally of Satan, and an enemy of Christ.

I have thus, then, shown you the negative signs—those who are not under Christ's banner, and who therefore cannot be said to overcome; let me now endeavor to show you, in the next place, the positive signs of those who do overcome, and who therefore obtain a right to the tree of life. I quote two texts extremely expressive on this point; they are from the Epistles of John: "Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." And again he says in another place, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" You must have noticed, in reading the Epistles of John—written by the same hand that wrote the Apocalypse, and inspired by the same Holy Spirit,—that the victory over the world, the victory over



sin and Satan, is to be achieved mainly, if not wholly, through the instrumentality of faith.—That man, therefore, who has true and lively faith in God—who has trust and confidence in Christ Jesus—who receives His word and rests upon it—who leans upon His sacrifice—who obeys His commandments—who anticipates His future glory—he has the victory that overcometh the world. You may ask, perhaps, In what respect does faith enable us to overcome the world? I answer, it is thus; Faith reveals to us things which are invisible to sense; for the eye, the ear, and the touch come in contact only with things material and above the horizon by which our world is bounded; but faith sees beyond the horizon; its eye penetrates the ever-involving clouds, and beholds in the midst of the battle, God its Father, Christ its Saviour, the Holy Spirit its Sanctifier; and it becomes so real to a Christian, that his faith is to him “the substance of things hoped for, the evidence of things not seen.” And so it enables him to overcome the world.

Again, faith is thus an element of victory, because it shows to the Christian greater excellencies in his Lord, and in the Gospel which that Lord has revealed, than in all the world besides. When sense loses friends, and money, and estates, it sits down and weeps, and despairs or commits suicide. When faith loses the world, or money, or friends, or home, it then begins to sing the psalm of victory, which shall be perpetuated in the realms of glory, and which was begun by Christ when he was made in the likeness of sinful flesh. Here now is faith, which is the victory that overcometh the world. “Although the fig-tree shall not blossom, neither shall fruit be in the vine; though the labor of the olive shall fail, and the field shall yield no meat; though the flocks shall be cut off from the fold, and there be no herd in the stalls;”—a Stoic would say, “I will neither feel nor mourn;” the Epicurean would say, “I will make the best of it, and try to get something else as a substitute for what I have lost;” humanity would sit down and wring its hands, and despond; but Christianity spreads her wings, and lifts her heart, and says what the inspiration of her God alone, and faith in that God can help her to sing,—“Yet will I rejoice in the Lord, and glory in the God of my salvation.” And this faith is the victory that overcomes the world. Faith is to the soul what the telescope is to the eye; it brings things that are remote to be as though they were near.—Hence, when there is true faith in the Christian’s heart, it enables him to see that God is not a distant God, but a near God; that Christ is not a distant Saviour, but a near Saviour; that the Holy Ghost is not a distant Sanctifier, but a Sanctifier within him; that things which are distant to his sense are near as they are dear to a Christian’s heart. And thus faith enables him, looking upon eternity as near, to tread down time as insignificant in comparison.

But there is another characteristic of faith, that accounts for its being the victory that overcomes the world. Faith has been called by old divines “the appropriating grace.” It is that grace which receives and appropriates to itself all that God has made known; and if it does so, it needs no great calculation to show you that such faith must overcome the world. Faith sees God as my Father—Christ as my Saviour—the Spirit as my Sanctifier—heaven as my home—eternity as my hope;—Christ’s strength as mine to sustain me—Christ’s wisdom as mine to guide me—Christ’s heart as mine to sympathise with me—Christ’s wing as mine to shelter me;—and thus faith becomes the victory that overcomes the world.—(To be continued.)

### God Known by his Judgments.

(Concluded.)

The lesson of divine Providence which we are now considering, may be learned in a very impressive form by the story of Pizarro, the famous conqueror of Peru. He belonged to a nation at that time very powerful, and he added to her power. He belonged to a nation possessing a bigoted attachment to the Catholic religion, and, though himself destitute of the religious principle, he had those in his train who were eager to propagate the gospel, and communicate its blessings among the subjugated Peruvians. So far as his acts were those of the nation whose empire and wealth he enlarged, they would be more properly considered while treating of the divine judgments upon Christian countries. But we now consider them as belonging to the individual, in whose life and death we see illustrated that retributive justice which often overtakes transgressors in this life, and by means of which Jehovah is made known among men. In this regard we can scarcely find a more instructive example. His story has been made at once familiar and attractive by the pen of the historian of whom our country is justly proud. The ruling motives of Pizarro, in his daring career, were ambition and avarice. His bold schemes aimed at personal aggrandizement. This was the true guerdon of his vic-

tories, the real stimulus to his toils, and the price of his endless perfidies. This it was that gave a mercenary and vile character to his enterprise. Actuated by this, through what prodigies of crime and cruelty did he pass!

Having gained entrance, almost by miracle, into the heart of the country, he treacherously invited the reigning monarch, Atahualpa, to visit him in his quarters. The invitation was unsuspectingly accepted. The Inca, with numerous unarmed attendants, placed himself within the power of Pizarro. Suddenly and by a well concerted signal, the attack was made upon them, which caused the instant death of several thousands and the capture of their prince. This was considered by the Spaniards as a master-stroke of policy. Divine justice was to their view behind the clouds. They regarded it not. They rejoiced in the consternation that was spread throughout the whole realm. Pizarro was not slow in availing himself of the utmost advantage to be derived from the capture of Atahualpa. A bargain was concluded between them, that the Inca should obtain his liberty by filling with gold, to the height of nine feet, the apartment in which they were then conversing, and which was twenty-two feet long and seventeen wide. With incredible exertions he labored to fulfil the contract. Through the diligence of his devoted subjects, the gold ornaments and utensils were removed from the royal palaces, and from the temples, and other public buildings. The amount of the treasures which was received and divided among the Spaniards was more than fifteen millions of dollars. History has no parallel of such a booty falling to so small a band of conquerors. But it was of no avail to the captured Inca.—Pizarro had begun in perfidy, and the advantage he had gained only prepared him the more successfully to execute his perfidious designs to the full extent of their atrocity. The rumored mustering of Peruvian forces against the Spaniards was falsely charged upon the captive monarch. Other charges of a vague and foreign character were also brought against him. It was not difficult to obtain a verdict of guilty in a trial where all the power was on one side, and justice nowhere. The poor prince was in the path of his ruthless conquerors, and he was therefore taken away by a violent death. He had obtained for them all the gold he could, and they wanted nothing more of him. The treatment he received has ever been regarded by the Christian world as having left a stain upon the memory of Pizarro never to be effaced.

But the measure of crime, though fast filling up by this outrage, was not yet completely full. He practised unnecessary and even impolitic cruelties upon the conquered Peruvians. He delivered them up to his brutal soldiery. He abandoned the sacred cloisters to the lust of the licentious Spaniard. He gave up the villages and towns to pillage. He parcelled out the wretched natives like slaves, to toil for their conquerors in the mines. He practised his treacheries upon the Inca Manco subsequently to his perfidious treatment of Atahualpa. Neither did he spare his own countrymen when they stood in the way of his ambitious designs.—He could remorselessly shed their blood as well as the blood of the Peruvian. Let the fate of Almagro testify.

For a season Pizarro was permitted to prosper by the acts of treachery and cruelty by which his career was marked. But the day of vengeance at length came. The man who had brought so many others to a violent death was himself assassinated in his own palace. This event occurred on the Sabbath, the 26th of June, 1541. It was brought about not by the hands of the much injured Peruvians, but by his own countrymen, who felt themselves as deeply injured; by the friends of Almagro, who keenly felt the wrongs they endured not only by the betrayal and butchery of their leader, but by the insults offered to themselves in the insolence of power. How many readers of the wondrous story of the Peruvian conquest have been led to reflect on the manifestation of the retributive justice of Providence, in the termination of Pizarro’s earthly career! How naturally does it remind us of the passages of Holy Writ: “I have seen the wicked in great power, spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea, I sought him, but he could not be found. Lo, this is the man that made not God his strength, but travelled in the abundance of his riches, and strengthened himself in his wickedness. *The righteous also shall see it, and shall fear.*” The poet Southey has given the moral which thousands undoubtedly have felt, in the epitaph inscribed on the column erected in the birth-place of Pizarro:

“Pizarro here was born; a greater name  
The list of glory boasts not. Toil and pain,  
Famine and hostile elements, and hosts  
Embattled, failed to check him in his course—  
Not to be wearied, not to be deterred,  
Not to be overcome. A mighty realm  
He overran, and with relentless arm  
Slew or enslaved his unoffending sons,  
And wealth and power and fame were his rewards.  
There is another world beyond the grave,  
According to their deeds where men are judged;

O reader! if thy daily bread be earned  
Ay daily labor—yea, however low,  
However wretched, be thy lot assigned;  
Thank thou with deepest gratitude the God  
Who made thee, that thou art not such as he.”

It has been observed by the careful readers of the “Conquest of Peru,” that most of the Spanish leaders in the enterprise, after having triumphed for a season in their violent deeds, came at last to a violent death; tasting themselves the bitterness of that cup which they had so often presented to the lips of others.—We have not space for particulars, but they all go to illustrate yet more the same lessons of wisdom we have already derived from the life and death of Pizarro. In them we find the truth displayed, that “the Lord is known by the judgments which he executeth.”

The experience and observation of the reader will readily supply him with other examples of the same sort as the forementioned, and fraught with the same moral lessons. All history is full of them. In the common walks of life they are too numerous to attract that attention, or lead to that serious thought, which the best good of society demands. They will become less numerous, as the purifying influences of the Gospel shall be more widely extended and more deeply felt. In the mean time, in the process of their diminution in number, those which do occur will be more marked, more pondered, and more salutary. The very fact that through the greater prevalence of truth and righteousness in the earth, the Lord is better known by the judgments he executeth, will tend to produce the infrequency of those crimes which call for such judgments. How impressive will be the thought hereafter, when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ, that through all this tract of time, from the fall to the placing upon the Saviour’s head the crown of all the earth, the Lord has been preparing the way by the sanctified use of his judgments! Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!

A deep impression has been left upon the heart of this community by a capital trial, the most extraordinary that has ever occurred in this country. This is not the place to speak of it in all its bearings. It is introduced merely to give new emphasis to the words placed at the head of this article. Can it be doubted, that through this awful scene of crime, grief, sympathy, indignation, punishment, and woe, “the Lord is making himself known by the judgments which he executeth?” Has it not produced an uncommon solemnity upon the minds of all?—Has it not produced an unusual sense of the evil of sin, and of the lengths to which the depraved affections may go, in spite of education and high standing in society? Are not this solemnity and this sense of the sinfulness of man salutary? Will they not lead many sinners to repentance and a holy life? The people of New England have the reputation of being a religious people. Surely, this reputation is not altogether undeserved. For this very reason they will the better learn the lesson of wisdom which is now taught them in so terrific a form. There are portions of the world in which but little sensation is occasioned by such a scene of blood. The greatness and the useful tendency of the sensation among us is to be attributed to that strong religious sentiment which has rendered atrocious crime so rare.

Panoplist.

### Sunday Amusements on the Last Day.

Not only the fashion of the world, but the world itself passeth away. The day cometh when all the glory of the world shall be remembered only as a dream when one awaketh. No longer shall the earth exhibit any of those scenes which now delight our eyes. The whole beautiful fabric is thrown down never more to arise. As soon as the destroying angel has sounded the last trumpet the everlasting mountains fall; the foundations of the world are shaken: the beauties of nature, the decorations of art, the labors of industry; perish in one common flame. The globe itself shall either return to its ancient chaos, without form and void; or, like a star fallen from the heavens, shall be effaced from the universe, and its place shall know it no more.

How many projects and designs shall that day suddenly confound? What long contrived schemes of pleasure shall it overthrow? What plans of cunning and ambition shall it utterly blast? How miserable they, whom it shall overtake in the midst of dark conspiracies, of criminal deeds, or profligate pleasures? In what strong colors is their dismay painted, when they are represented in the book of Revelation, as calling to the hills and mountains to cover them? They, how blest, whom that day shall find employed in religious acts, or virtuous deeds; and in the conscientious discharge of the duties of life; in the exercise of due preparation for the conclusion of human things, and for appearing before the great Judge of the world!

Amidst these terrors of the last day, let us contemplate the soul of man, as remaining unhurt in the midst of this general desolation, when the whole animal creation perishes, and the whole frame of nature falls into ruins.—What a high idea does this present, of the dignity pertaining to the rational spirit? The world may fall back into chaos; but, superior to matter, and independent of all the changes of material things, the soul continues the same. When the heavens pass away with a great noise, and the elements melt with fervent heat, the soul of man, stamped for immortality, retains its state unimpaired; and is capable of flourishing in undecaying youth and vigor.—Very different, indeed, the condition of human spirits is to be, according as their different qualities have marked, and prepared them, for different future mansions. But for futurity, they are all destined. Existence, still, is theirs.—The capacity of permanent felicity, they all possess, and, if they enjoy it not, it is owing to themselves.

Here, then, let us behold what is the true honor and excellence of man. It consists not in his body; which, beautiful or vigorous as it may now seem, is no other than a fabric of dust, quickly to return to dust again. It is not derived from any connection he can form with earthly things, which, as we have seen, are all doomed to perish. It consists in that thinking part, which is susceptible of intellectual improvement and moral worth; which was formed after the image of God; which is capable of perpetual progress in drawing nearer to his nature; and shall partake of the divine eternity, when time and the world shall be no more.—This is all that is respectable in man. By this alone, he is raised above perishable substances, and allied to those that are celestial and immortal. This part of our nature, then, let us cultivate with care; and on its improvement, rest our self-estimation. If, on the contrary, suffering ourselves to be wholly immersed in matter, plunged in the dregs of sensuality, we behave as if we were only made for the body and its animal pleasures, how degenerate and base do we become! Destined to survive this whole material system, sent forth to run the race of immortality and glory, shall we thus abuse our Maker’s goodness, degrade our original honor, and sink ourselves into deserved misery?

Dr. Blair.

For the Herald.

### The Two Covenants.

BY O. B. FASSETT.

“Seeing then that we have such hope, we use great plainness of speech.”—2. Cor. 3:12.

(Concluded.)

We can now, in a great measure, comprehend the meaning of the apostle in the text we have chosen for the chapter: “Seeing then that we have such hope, we use great plainness of speech.”—v. 12. But he adds: “And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.”—v. 13.

Upon this verse we remark, that the vail over Moses’ face was typical, illustrative of the fact, that those under the Old Covenant could not see distinctly and clearly to the end of that which is abolished. As the apostle says: “For they being ignorant of God’s righteousness, &c., have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.”—Rom. 10:4. The figure in the mind of the apostle was this: An individual placed in a dark recess, or an obscure dungeon, must be brought gradually to the light in order to see. Were he brought at once out into the light of a meridian sun, he could see nothing, for the great light would overpower the nerve and bewilder the sight. If such assurance is brought out gradually, by letting in the light as he can bear, the dilated pupil will gradually contract, so that he could see distinctly every object.—Such was the Old Testament. The Gospel, the plan of salvation, the New Covenant, the ministration of the Spirit, was not unfolded all at once upon a darkened world, but under a vail. The Law was our schoolmaster, to instruct and lead to Christ, and hence the apostle could say, that the “mystery in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.”—Eph. 3:5.

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.”—vs. 14, 15.

A correct understanding of this passage would prevent many errors of the present time. Old Testament predictions are brought forward with all the soberness and gravity in the world, and imposed on the Church as their rule of faith and



practice, when, too, they are given right in the face of New Testament revelations. Let an individual read the Old Testament to the exclusion of the light of the New, (as do the Jews,) and they remain in the same obscurity as regards the full intent of the New Covenant and the plan of salvation through Christ, as did those living under that Testament. They have no clear views of justification by faith, no clear and distinct views of the character of the Messiah, the offices he assumes and fills, no clear and distinct views of the inheritance belonging to the New Covenant. They confound all together, and are in the same dilemma with the Jew as to harmonizing how Christ can be King, and yet suffer, &c.; how he could "abide for ever," and yet die; how he promised to Abraham the land of Canaan, and yet it is "the world."

Let me repeat the apostles words: "Until this day remaineth the same vail untaken away in the reading of the old testament." If you wish, therefore, to form a judgment on any promises relating to the future, do not walk simply by the dim light of the moon, but let the sun pour its beams upon the predictions: and if you have the concurrent testimony of both Testaments, rest assured that you have gained the true meaning of those promises. For example: Some tell us that the city described in Ezek. 46-48 chaps. is yet to be built, with all the paraphernalia of the old Jewish ritual, there described. But where is there such a city spoken of or described under the New Covenant?—Where? There is not an allusion to such a city, temple, nor sacrifices; but enough to show that such a state never can take place under the New Covenant, which came into effect at the death of Christ.—Heb. 9:16. If such a city was never built under the Old Covenant, it was because it rested upon conditions implied or expressed, as were all such promised blessings to that nation, which conditions being not fulfilled on their part, they forfeited the promised good. Accordingly we find that that city was presented the children of Israel in the 25th year of their captivity at Babylon, while their city and temple were in ruins. Ezekiel is commanded to show them the pattern, and to say to them: "If they be ashamed of their iniquities, let them measure the pattern," &c. But what is the fact in the case? The Jews, on their restoration as a people, did not put away their sins, &c., and were severely rebuked by both Ezra and Nehemiah. Consequently, a new city and temple, with different dimensions, were then built, but the holy Shekinah never visited it as at the first.—Read Jer. 18:7-10.

But do we find under the Old Covenant the promise of a new earth as an inheritance for God's people? Yes.—Isa. 65:17. Do we find the same in the New? We do: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13. "And I saw a new heaven and a new earth," &c.—Rev. 21:1. Here we walk by the light of both Testaments, and cannot stumble. Do we find the promise of a city under the Old Covenant? The twelve stones in the breast-plate of the High Priest were typical of that city promised to Abraham. The prophet says: "Behold, I create Jerusalem a rejoicing, and her people a joy," &c.—Isa. 65:17-19. Do we have given us any assurance of such a city under the New Covenant? Yes: "And I John saw the holy city, New Jerusalem."—Rev. 21:2-4. "Abraham looked for a city, whose builder and maker is God."—Heb. 11:10. "For here we have no continuing city, but we seek one to come."—Heb. 13:14. "Jerusalem which now is, is in bondage with her children; . . . but Jerusalem which is above is free, which is the mother of us all."—Gal. 4:22-31. Thus clearly and distinctly can we harmonize both the Old and New Testaments in regard to the only inheritance that is to be enjoyed under the New Covenant. No one can be warranted in classing the obscure prophecies given under the vail of the Old Covenant, with those given under the New, unless there be this correspondence.

"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it [the heart, and not the Jews,] shall turn to the Lord, the vail shall be taken away."—vs. 15, 16. See chap. 4:3, 4, 6. These passages will show that the veil is on the heart of the unbeliever as well as the Old Covenant.

V. 17.—There is "the Lord himself" in person, and there is his Spirit. The apostle speaks of the "ministration of the Spirit;" and Christ has said: "Lo I am with you always, even unto the end of the world." By his Spirit he is present with us. We expect, however, in the enjoyment of the inheritance to have him personally with us.—Rev. 7:17.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—v. 18.

Read this passage in connection with the following: "So that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory was to

be done away."—v. 7. "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."—v. 13. "But we all, with open face, beholding as in a glass the glory of the Lord."—v. 18. By thus reading these verses in connection, we at once perceive that the design of the apostle is to contrast the two mediators, and show the superior sanctifying and saving power of Christ over that of Moses!

Moses' glory was obscured by a vail,—his face could not be seen. But we hold with open (unvaild) face, the glory of the Lord, though we see not his person, yet we see him as reflected in a glass: "beholding as in a glass the glory of the Lord." The figure in the mind of the apostle, as illustrative of his idea, is this: Two persons may be so placed in a room, or in different apartments, where they do not see each other in persons, and yet, by the aid of a mirror, they may see themselves reflected in so distinct a manner, as at once to recognize each other. So it is with Christ, the Mediator of the New Covenant. We do not see his person,—He is within the vail; but we behold "as in a glass" his glory. The gospel is a perfect mirror, which reflects and gives us a true view of his character. In the writings of the Evangelists and Apostles, we learn his early history, his baptism, his public ministry, his apprehension while in the Garden, his exaltation on the cross, his death, his burial, his resurrection, his forty days' sojourn on earth afterward, to give infallible proofs of his resurrection to his disciples, (Acts 1:3,) his ascension to the "right hand of the Majesty on high," where he is glorified and exalted as a Prince and a Saviour, and of his coming again to earth, as the returning Nobleman, invested with authority to take the Kingdom, put down all opposing rule, destroy his enemies, and exalt his saints to reign with him forever! And while we look for this blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," we are changed into the same image from glory to glory, as by the Spirit of the Lord." (1.) We "put on the new man, which is renewed in knowledge, after the image of him that created him."—Col. 3:10. (2.) "As we have borne the image of the earthly, we shall also bear the image of the heavenly, Adam."—1 Cor. 15:27-49. "For our conversation is in heaven, from whence we also look for the Saviour, who shall change our vile body, that it may be fashioned like unto his glorious body," &c.—Philip. 3:20, 21. Thus the sanctifying and saving power of Christ upon believers results in both a moral and a physical change, perfected only when he shall appear "the second time, without sin unto salvation."

Brethren, when we consider, therefore, that we are embraced as heirs of the New Covenant, that we enjoy not only the present privileges it affords, but the prospect that we shall be participants of its inheritance, of a resurrected and glorified body like that of Christ, our risen Lord, how heartily and truly can we adopt the sentiment of the text—"Seeing, then, that we have such hope, we use great plainness of speech." Let us even be ministers of the New Testament, and aim to be "able ministers" of it, by seeking divine aid and grace. Let us not return to the defence of the Old, which the apostle says "is done away."—v. 11.

#### Jesus—Justice—Sinner.

"Enter not into judgment," &c.—Psalm 143:2.

Jesus. Bring forth the prisoner.

Justice. Thy commands are done, just Judge; see there thy prisoner stands.

Jesus. What has the prisoner done? say, what's the cause of his commitment?

Justice. He hath broke the laws of his gracious God! conspired the death

Of that great Majesty that gave him breath, And heaps transgression, Lord, upon transgression.

Jesus. How know'st thou this?

Justice. Even by his own confession. His sins are crying; they cry aloud. They cry to heaven; they cry to heaven for blood!

Jesus. What say'st thou, sinner? hast thou aught to plead

That sentence should not pass? hold up thy head, And show thy brazen, thy rebellious face.

Sinner. Ah, me! I dare not; I'm too vile and base

To tread upon the earth; much less to lift

Mine eyes to heaven; I need no other shrift

Than mine own conscience; Lord, I must confess,

I am no more than dust, and no whit less

Than my indictment styles me. "Ah!

if thou Search too severe, with too severe a

brow, What flesh can stand? I have trans-

gressed thy laws;

My merit pleads thy vengeance; not

my cause.

Justice. Lord, shall I strike the blow?

Jesus. Hold, Justice, stay;

Sinner, speak on; what hast thou more

to say?

Sinner. Vile as I am, and of myself abhorred,

I am thy handiwork, thy creature, Lord,

Stamped with thy glorious image; and

at first

Most like thee, though now a poor, ac-

curst,

Convicted catiff, and degenerated crea-

ture,

Here trembling at thy bar.

Justice. Thy fault's the greater.

Lord, shall I strike the blow?

Jesus. Hold, Justice, stay;

Speak, sinner, hast thou nothing else to

say?

Sinner. Nothing but mercy, mercy. Lord! my

state

Is miserable, poor and desperate;

I quite renounce myself, the world, and

flee

From sin to Jesus, from myself to thee.

Justice. Cease thy vain hopes; my angry God

has vowed

Abused mercy must have blood for

blood.

Shall I yet strike the blow?

Jesus. Stay, Justice, hold:

My bowels yearn, my fainting blood

grows cold

To view the trembling wretch; methinks

I spy

My father's image in the prisoner's eye.

Justice. I cannot hold.

Jesus. Then turn thy thirsty blade

Into my side; there let the wound be

made;

Cheer up, dear soul; thy life's redeemed

by mine;

My soul shall smart, this heart shall

bleed for thine.

Sinner. O, boundless grace! O, love beyond

degree!

The offended dies, to set the offender

free!

Zion's He Eld.

#### Literary Rank of the Koran.

In his late speech before the Massachusetts Bible Society, that distinguished statesman and scholar, Edward Everett, exalts the Bible by a comparison of its literary quality with that of the books esteemed sacred in other Eastern countries:

"I have several times in my life," said Mr. Everett, "attempted to read the Koran. I have done so lately. I have approached it with a highly excited literary curiosity. I have felt a strong desire to penetrate this great mystery of the Arabian desert. As I have, in some quiet Turkish town (for in the provincial Turkish towns is little of the bustle of our western life,) listening at the close of day to the clear calm voice of the muezzim, from the graceful minaret, calling the faithful to evening prayer—as I have mused on the vicissitude of all human things, beneath the venerable dome of St. Sophia's, I have, I may say, longed to find some rational ground of sympathy between Christianity and Islamism; but any thing more repulsive and uninviting than the Koran I have seldom attempted to peruse, even when taken up with these kindly feelings. And yet, sir, you are well aware that it is not conceived in a spirit of hostility to the Old and New Testaments, but recognizes them both as Divine Revelations. With such portions of the sacred book of the Hindoos as have fallen in my way, the case is far worse. The mythological system contained in them is a tissue of monstrosities and absurdities, by turns so revolting and nauseous as to defy perusal, except from strong motive of duty or of literary curiosity, which would prompt the investigation. I really believe, sir, that few things would do more to raise the Scriptures in our estimation, than to compare the Bible with the Koran and the Vedas. It is not a course of reading to be generally recommended. The books are scarce, and, as I have said, their contents eminently repulsive; but I will venture to say to those whose professional duty it is to maintain the sacred character of Christian Scripture, that I know of scarce any line of reading which might be taken up with greater advantage, for the purpose of fair comparison, than that of the sacred books as they are called, of the Mohammedans and Hindoos."

#### The Model Preacher.

The apostle Paul was a model preacher of the pure Gospel of salvation. He looked at his perishing fellow-men in the light of its flam-

ing truths, and preached these truths with an intense desire to save their souls. The Gospel made revelations to his mind, which he felt deeply were worthy of all acceptance: and he proclaimed them with all the earnestness which such a conviction could inspire. He was an argumentative preacher, we must admit, eminently so; but his arguments were like those by which a friend on shore would persuade a drowning man to seize upon the means of salvation thrown out to him. His aim was not to give his hearers an intellectual entertainment; he preached not in the enticing words which man's wisdom teacheth, but in words which the Holy Ghost teaches, from a deep experimental knowledge of the truths he preached. So it was with John Bunyan. Never did his preaching produce such an overwhelming effect upon the impenitent, he tells us, as when his own soul was driven almost to despair, under the crushing sense of the tremendous realities which he preached.

There are certain effects of preaching, which furnish a pretty accurate criterion of its character—whether it is a pure or an adulterated Gospel. A pure Gospel, preached "in demonstration of the Spirit and of power," is calculated to excite other emotions in the heart than an admiration for the preacher's power. Instead of admiring the preacher, it will teach him to abhor himself. Himself and his God and Judge, rather than the preacher, will be the subject to occupy his thoughts and interest his heart. It was a high encomium which the King of the French bestowed on Massillon, when he said to him, "I have heard many fine preachers, and have admired them; but when I hear you I always go away dissatisfied with myself."

Central Christian Herald.

#### Lax Theology.

We regret to believe it, but it must be conceded, that the danger of our times lies in the direction of a lax theology—a theology correct perhaps in form, but low and weak in practical enforcement. There is often a shrinking from a bold and earnest statement of that high, stern, old fashioned theology which made strong men in the days of our fathers—a hesitation to lay at the door of human nature the charge of a deep and damning depravity, and a consequent obscuration of the cross, and the glorious doctrines of grace which cluster around it. There is indeed no danger that these doctrines will pass permanently from the faith of the Church, for truth perishes never. They have passed through long days of obscurity, but they have ever dawned anew at length with increasing splendor. The future will hardly be worse in this respect than the past has been; we may hope, not so bad. The experience of the Church will have taught her to cleave to these doctrines as the true means of edification to believers, and the true weapons for the conquest of the world. We cannot be too careful to guard against doctrinal declines—let us contend earnestly for the faith once delivered to the saints. On this faith let every Christian treasure his personal hopes of heaven; here let him rest his reliance for revivals, for the overthrow of superstition and error in nominal Christendom—for missions among the heathen, for social progress, for the temporal and eternal redemption of humanity.

N. Y. Recorder.

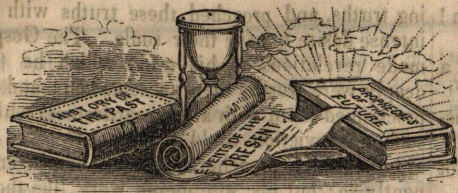
#### Be Careful of your Words.

Words are the signs of our ideas. They give joy or sorrow according to the manner in which they are spoken. Words of kindness fall like music on the listening ear, while angry words make discord, and are the cause of many unpleasant feelings.

Be careful of your words. If some things are said which do not please you, will it help the matter to show your displeasure by "adding dry fuel to the fire already so hot," too hot to stir with angry words. Words are remembered when the tongue that uttered them is silent in death, and how pleasant it would be for any of us, could we live, to do right, and not offend in word. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Perhaps nothing is so difficult to govern as the tongue. How unruly! No man can tame it! How rapidly it runs, but too often "like the race-horse, the faster it goes the less weight carries." The words which fall in haste often do mischief—like a spark touching powder, a report is heard, and many are inquiring about the story. Words should never be used to encourage wrong doing; but we should use them in pleading for the suffering, and in persuading the doubting to walk in the right path.

How gladly, were it in our power, would we call back words hastily spoken, which unintentionally have caused tears unbidden to flow from those we love. But, when once spoken, they are enrolled in the book that registers the words and actions of our lives.





## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 19, 1880.

### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

### THE VICTORY OVER DEATH.

The issue of the conflict between the saints and death was decided when the LORD arose. He met the enemy on his own territory, his own battle-field, and overcame. He entered the palace of the king of terrors, and there laid hold of the strong man, shaking his dwelling to its foundations as he came forth, carrying away its gates along with him, and giving warning of being about to return, in order to complete his conquest by "spoiling his goods," and robbing him of the treasures which he had kept so long,—the dust of sleeping saints.

The first act of spoiling the strong man of his goods begins at the resurrection. Of this we have already spoken generally; but the subject is so largely dwelt upon in Scripture, that something more special is needed. For it is a hope so fruitful in consolation to us who are still sojourners in a dying world like this, and yet so little prized, that we must not pass it slightly by.

Let us look at it in the aspects in which the apostle spreads it out before us in the 15th of his first Epistle to the Corinthians.

The vision which he there holds before us, is one of glory and joy. It is a morning landscape, and contrasts brightly with present night and sorrow.—It draws aside the veil that hides from view our much-longed-for heritage, showing us from our prospect-hill the excellence of the land that shall so soon be ours,—plains richer than Sharon, valleys more fruitful than Sibmah, mountains goodlier than Carmel or Lebanon. The *then* and the *now*, the *there* and the *here*, are strangely diverse. Here the mortal, there the immortal; here the corruptible, there the incorruptible; here the earthly, there the heavenly; here the dominion of death, there death swallowed up of victory; here the grave devouring its prey, there the spoiler of the grave coming forth in resurrection-power, to claim each particle of holy dust, undoing death's handiwork, spoiling the spoiler, bringing forth in beauty that which had been laid down in vileness, clothing with honor that which had been sown in shame.

"The trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed!" All this "in a moment, in the twinkling of an eye." Other changes are gradual, this sudden. There is the ebbing and the flowing; there is the growing up into manhood, and the growing down into old age; there is the slow opening of spring into summer, and of summer into autumn; but this shall be unlike all these changes. It shall be instantaneous,—like the lightning's flash, or the twinkling of an eye. He who spake and it was done, shall speak again, and it shall be done; he who said, Let there be light, and there was light, shall speak, and light shall come forth out of the grave's thick darkness.

"This corruptible shall put on incorruption!" There will be an entire casting aside of mortality, with all its wrappings of corruption, with all its relics of dishonor. Every particle of evil shall be shaken out of us, and "this vile body" transfigured into the likeness of the Lord's own glorious body. We entered this world mortal and corruptible; all our life long we are imbibing mortality and corruption, becoming more and more thoroughly mortal and corruptible; the grave sets its seal to all this, and crumbles us down into common earth. But the

trumpet sounds, and all this is gone. Mortality falls off, and all pertaining to it is left behind. No more of dross or disease in our frame. We can then defy sickness, and pain, and death. We can say to our bodies, be pained no more; to our limbs, be weary no more; to our lips, be parched no more; to our eye, be dim no more.

"O death, where is thy sting?" He that hath the power of death is the devil, the old serpent, and he torments us here. Sin gave him his sting, and the law gave sin its strength; but now that sin has been forgiven and the law magnified, the sting is plucked out. The stinging begins with our birth; for life throughout is one unceasing battle with death, until, for a season, death conquers, and we fall beneath his power. But the prey shall be taken from the mighty and his victims rescued for ever.—Now sin has passed away, and what has become of death's sting,—its sharpness, its pain, its power to kill? It cannot touch the immortal and the incorruptible!

"O grave, where is now thy victory?" A conqueror all along hast thou been,—never yet baffled,—thy course one perpetual triumph,—the ally of death, following in his footsteps; not only smiting down the victim, but devouring it, taking it into thy den, and consuming it bone by bone, till every particle is crumbled into dust, as if to make victory so sure that a retrieval of it would be absolutely impossible.—Yet thy victories are over; the tide of battle is turned in the twinkling of an eye. Look at these rising myriads,—thou canst hold them no longer: thou thoughtest them thy prey, when they were but given to keep for a little moment. See these holy ones, without one spot, not one stain on which thy sting, O death, can fasten; not a weakness, which might encourage thee again to hope for a second victory! All thy doings of six thousand years undone in a moment! Not a scar remaining from all thy many wounds; not a trace, or disfigurement, or blot,—all perfection,—eternal beauty! And look at these other holy ones, also glorified! They have not tasted death, nor passed down into the grave.—Over them thou hast had no power. Thou hast waged war with them in vain. They have seen no corruption, and they remain monuments that thou wert not invincible. They have defied thy power, and now they are beyond thy reach!

Ah, this is VICTORY! It is not escaping by stealth out of the hands of the enemy, it is conquering him! It is not bribing him to let us go; it is open and triumphant victory,—victory which not only routs and disgraces the enemy, but swallows him up,—victory achieved in righteousness, and in behalf of those who once had been "lawful captives."

And the victor, who is he? Not we, but our Brother-king. His sword smote the mighty one, and under his shield we have come off conquerors. The wreath is his of victorious battle, not ours; we are the trophies, not the conquerors. He overcame. How? By allowing himself to be overcome! He plucked the sting from death. How? By allowing it to pierce himself! He made the grave to let go its hold. How? By going down into its precincts and wrestling with it in the greatness of his strength. He brought round the law which was against us to be on our side. How? By giving the law all that it sought, so that it could ask no more either of him or of us.

How complete the victory over us seemed for a while to be! yet how complete the reversal! These enemies are not only conquered, but more than conquered. No trace of their former conquests remains. We not only live, but are made immortal. We not only are rescued from the corruption of the grave, but made incorruptible for ever.

Victory, then, is our watchword. We entered on the conflict at first, assured of final victory by Him who said, "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live, and whosoever liveth and believeth on me shall never die;"—by him who to all his many promises of spiritual life and blessing added this, "and I will raise him up at the last day." When taking up sword and shield, we were sure of success; we could boast when putting on the harness as he that putteth it off in triumph. Victory was our watchword during every conflict, even the hardest and the sorest. Victory was our watchword on the bed of death, in the dark valley, when going down for a season into the tomb. Victory is to be our final watchword when re-appearing from the grave, leaving mortality beneath us, and ascending to glory.

"Then shall JEHOVAH God wipe away tears from off all faces."—Isa. 25:8; 30:19; 35:10; 60:20; Jer. 31:12; Rev. 7:17; 21:4. We shall weep no more. The furrows of past tears are effaced. Tears of anguish, tears of parting, tears of bereavement, tears of adversity, tears of heart-breaking sorrow, these are forgotten. We cannot weep again. The fountain of tears is dried up. God our Lord wipes off the tears. It is not *time* that heals the sorrows of the saints, or dries up their tears; it is God; God himself; God alone. He reserves this for

himself, as if it were his special joy. The world's only refuge in grief is *time*, or pleasure; but the refuge of the saints is God. This is the true healing of the wound; and the assurance to us that tears once wiped away by God cannot flow again.

"The rebuke of his people shall he take away from off all the earth."—Isa. 25:8. As he is to do this for Israel, so also for the church. Rebuke, reproach, persecution, have been the church's lot on earth. The world hated the Master, and they have hated the servant. The "reproach of Christ," (Heb. 11th,) is a well known reproach. Shame for his name is what his saints have been enduring, and shall endure until he comes again. But all this is to be reserved. Soon the world's taunt shall cease. They shall scorn no more; they shall hate no more; they shall revile no more, and no more cast out our names as evil. Honor crowns the saints, and their enemies are put to shame. It is but one day's reviling before men, and then an eternity of glory in the presence of God and of the LAMB. Then the name of saint shall be a name of glory, both in earth and heaven.

Why shrink then from the world's reproach, when it is but a breath at the most, and when we know that it so soon shall cease? Why not rejoice that we are counted worthy to suffer shame for the name of Jesus, when we know that all that afflicts us here is not worthy to be compared with the glory that shall be revealed in us? The morning, and the glory which the morning brings with it, will more than compensate for all. Let us be of good cheer then, and press onward, through evil report as well as through good, having respect unto the recompense of reward.

"Creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." That morning which brings resurrection to us brings restitution to creation—deliverance to a groaning earth. The same LORD that brings us out of the tomb, rolls back the curse from off creation, effacing the vestiges of the first ADAM's sin, and presenting a fresh memorial of the second ADAM's righteousness. Happy world! when Satan is bound, when the curse is obliterated, when the bondage is broken, when the air is purged, when the soil is cleansed, when the grave is emptied, and when the risen saints take the throne of creation to rule in righteousness with the sceptre of the righteous King.

Resurrection is our hope; our hope in life, our hope in death. It is a purifying hope. It is a gladdening hope. It comforts us when laying in the grave the clay of those whom we have loved. It cheers us when feeling the weakness of our own frame, and thinking how soon we shall lie down in dust. It refreshes and elevates when we remember how much precious dust earth has received since the day of righteous ABEL. How sweet that name—RESURRECTION! It pours life into each vein and vigor into each nerve at the very mention of it!

It is not carnal thus to bend over the clay-cold corpse and long for the time when those very limbs shall move again; when that hand shall clasp ours as of old; when those eyes shall brighten; when those lips shall resume their suspended utterance; when we shall feel the throbbings of that heart again! No, it is scriptural, it is spiritual. Some may call it *sentimental*; but it is our very nature. We cannot feel otherwise, even if we would. We cannot but love the clay. We cannot but be loth to part with it. We cannot but desire its re-animation.—The nature that God has given us can be satisfied with nothing less. And with nothing else has God purposed to satisfy it. "Thy brother shall rise again." "Them that have been laid to sleep by Jesus will God bring with him."

We feel the weight of that mortality that often makes life a burden; yet we say, "Not that we would be unclothed, but clothed upon, that mortality may be swallowed up of life." We lay within the tomb the desire of our eyes, yet we cling to the remains, and feel as if the earth that struck the coffin were wounding the body on which it falls. At such a moment the thought of opening graves and rising dust is unutterably precious. We shall see that face again. Not only does the soul that filled that clay still live; but that clay itself shall be revived. Our risen friend shall be in very deed—form, look, voice—the friend that we have known and loved.—Our risen brother will be all that we knew him here when, hand in hand, we passed through the wilderness together, cheered with the blessed thought that no separation could part us long, and that the grave itself could unlink neither hands nor hearts.

Rev. H. Bonar.

### WALKING WITH GOD.

If I walk with a friend, it is a reality to me that I do so walk. The mental and moral agreement between us, is no less a reality than the acts of physical agreement; it is no less a reality, because it is invisible.

"ENOCH walked with God three hundred years, and was not; for God took him." Enoch held a

uniform—if not uninterrupted—spiritual correspondence with God. Also NOAH, ABRAHAM, DANIEL, and JOB, were men highly distinguished for walking with God. With a cheerful sobriety they studiously avoided everything that tended to break their friendship from God. They regarded God as—beyond all comparison—their best and most worthy friend.

The same, and more, is true of JESUS CHRIST as a man. He did *always* those things which were pleasing in his Father's sight. O how exalted is humanity, when Divinity stoops to raise it up.

But we are called upon to follow *His example*, "who did no sin, neither was guile found in his lips." JOHN says, (1 John 2:6) "He that saith he abideth in him, ought himself also so to walk, even as he walked." Does not "ought" affirm obligation? It does. And what we ought to do, we may do. But whosoever shall attain this manner of life—at once simple and sublime—will exclaim with PAUL, "It is not I, but the grace of God which was with me." Now if PAUL and ENOCH were nothing in themselves, why may not Christians of the present day walk with God as truly, and as closely, as those of ancient time? They may: for "all things are possible to him that believeth." B. M.

### LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

#### LECTURE II.—THE AGES, OR DISPENSATIONS.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3.

(Concluded from our last.)

Having showed the Jewish age, or dispensation, to have been a period of national probation for the perpetual national enjoyment of the land of Canaan and the divine government; and that the probation necessarily ended at the coming of CHRIST and his official rejection by the rulers of the nation; we shall now inquire

WHAT IS THE CHRISTIAN DISPENSATION, AND WHAT IS MEANT BY ITS END?

The Christian dispensation is a period of individual probation of both Jews and Gentiles, for the possession and enjoyment of what the Jews as a nation forfeited and lost,—viz: The land of promise for an everlasting possession, and the everlasting reign of Messiah.

This will appear evident by a consideration of the parable related in Matt. 22d. After having in the 21st chapter declared to the Jews that the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof, he continued (ch. 22) to say, "The kingdom of heaven is like a certain king which made a marriage for his son," &c. At supper time he sent his servants to call the invited guests. But they made light of it, and went, one to his farm, and another to his merchandise. The remnant took his servants and entreated them spitefully and slew them. "When the king heard thereof, he was wroth, and sent forth his armies and destroyed those murderers, and burned up their city." Thus far the parable presents a striking history of the Jews. JOHN, JESUS, the twelve, and the seventy, had each in turn gone to them and informed them that the kingdom of heaven was at hand. And the result was a rejection of the call, and the murder of JOHN and CHRIST; which was followed by the destruction of their city. "Then said the king to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

Here we have the gospel message, sent by CHRIST after his resurrection, to all the world. But instead of embracing a nation promiscuously, as before, all mankind are invited, and then at the close of the day, a selection, according to qualification, will be made from the invited guests. "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—vs. 10-15.

This is a formal suspension of the establishment of the kingdom of heaven from his first to his second Advent, and the day of judgment. The failure did not take place because the wedding was not ready, but because the guests were unworthy. The kingdom of heaven is like this procedure. The Jews were the invited guests, but losing their right, it is to be bestowed on those who use the means to secure a preparation, by putting on a wedding-garment. How solemn the reflection, that we are invited to be guests, and that we shall soon pass the review, and our doom be fixed! The man who had not on a wedding-garment is the representative of the many, who, although called, will not be chosen. Shall we be so unhappy as to be found among that class?



This parable fairly illustrates the nature of the gospel dispensation, and its results on different classes who come under the sound of the gospel.

The gospel dispensation does not differ essentially from the time before it, except in one respect. The gospel was preached to the antediluvians, to ABRAHAM, and to the Jewish church, as well as to us. The Holy Spirit strove with men then, as now. The believer was then, as well as now, justified by faith. But they looked forward to a SAVIOUR to come, while we believe in one who has come and suffered. The ages are diverse in that respect, but not essentially so in any other. Both offered to man salvation on the same conditions, and rendered them responsible to the same judgment.

THE END OF THE WORLD OR DISPENSATION, will transpire when the body of CHRIST shall be perfected, or full. At the end of the age, the commission of CHRIST to preach the gospel to every creature in all the world, expires. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:19, 20.

2. Then the time of separation between the righteous and the wicked shall come. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:38-43.

3. The end will be introduced by the sounding of the seventh trumpet. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."—Rev. 10:5-7.

The mystery of God finished, is the completion of the body of CHRIST, composed of Jews and Gentiles. "How that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of CHRIST, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in CHRIST by the Gospel."—Eph. 3:3-6. The period of probation for securing the blessings of the promised land and kingdom of God will be closed. Then he that is filthy will be filthy still, and he that is holy will be holy still.

I have already remarked, that I consider the coming of CHRIST and end of the world, to be two distinct events. The one, the end of the world, to precede the other a short period. On this point I coincide with the following, written by Mr. MILLER in 1840, and published in the *Signs of the Times*, Sept. 1st., 1840:—

"Yours and Bro. Litch's pieces on the closing of the door of mercy, are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that in the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good, &c.

"Take notice, the tares and wheat grow together until the harvest.—v. 30. The harvest is the end of the world. Now let me ask, Can this scripture be true, and, at the same time, Campbell's and Dowling's millennium be fulfilled? Every unprejudiced mind must answer, No. Before, or at the end of the world, he gathers out of his kingdom all that do iniquity or offend; and at the end of the world they are burnt. They must grow together until the harvest, and 'the harvest is the end of the world.' Where, then, can Dowling or Campbell get in their millennium?

"Take notice, the net is the gospel; it gathers good and bad. In the end of the world it is drawn ashore, full of good and bad. They then set down and gather the good into vessels, and cast the bad away. After they have drawn the net ashore they cannot take more fish. Now must come a little time to separate the good from the bad. 'So shall it be in the end of the world.' Where can there be a time when all the fish are good? If there is such a time, surely before they get to shore, they must fall from grace? Will Bros. Campbell and Dowling admit this?

"The earth is first reaped, and the precious fruit gathered in. Then, before the angel having power over fire can burn the world, and execute that purpose of God, the vine must be harvested, and cast into the wine-press of the wrath of God, and the last

battle be fought. In my opinion, when this last bloody battle begins, the earth will have been reaped, the good fruit will then be gathered, and the vine, [kingdoms and combinations of earthly men] destroyed, and carried away, and no place found for them on earth. Here we see a little time will be necessary to execute this last work of God's vengeance on the earth. 'For, by pestilence, famine, and the sword, will God plead with all flesh.' Some say the time is too short now for all this to be done before '43. But we ought to remember that God has said, 'A short work will the Lord make upon the earth.'—Rom. 9:28. And if the destruction of Jerusalem was a type of the end of the world, as we generally believe it was, then this would all be performed in two or three years, at most. To say positively when the door will be shut, I cannot; for I do not know how much time may be included in the words, 'when the seventh trumpet begins to sound.' That the seventh trumpet has begun to sound, I have little or no doubt; and how long beginning to sound may last, whether one month, six months, or a year, I cannot tell. At any rate, it will do us no harm to be ready.

"What the mystery of God is, which God hath revealed to his holy prophets and apostles: that it is the gospel preached unto the Gentiles. Then 'time shall be no longer,' means gospel time, and 'the mystery of God shall be finished,' means the preaching of the Gospel to the world shall be completed; this agrees with Matt. 24:14.

"Every one can judge for himself how long time, 'the seventh trumpet beginning to sound' may be. Mr. Campbell, and those who believe in a temporal millennium, must suppose it to last more than a thousand years, in order to be consistent with themselves, and then it would only begin to sound. And this would be a short work, too. Can any man, with a sound mind, believe in a doctrine so full of absurdities? I for myself can never believe it."

There are some points from which I must dissent in the foregoing. I do not believe the seventh trumpet has begun to sound, nor do I think the great battle will be fought before CHRIST's coming. But that the door will be shut before that event, I do believe. The abuse of the sentiment is no reason why we should throw it away.

The question will naturally arise, how shall we know when the dispensation has ended, if it is before the coming of CHRIST? I shall notice this point in a future lecture. But will now say, that in my opinion it will be so distinctly marked that there will be no chance for mistake. It will introduce the day of judgment or trial of the human race, and draw a separating line between the righteous and the wicked. My views of the judgment are so well known that I need not dwell upon them at large here. That the trial will precede the execution is self-evident; and that the coming of CHRIST is for the execution of judgment has been foretold as long ago as the days of ENOCH. But I cannot conceive of the trial of the human race till human probation has ended. That we are on the verge of the judgment I have no doubt. Soon the master of the house will rise up and shut to the door! Then in vain will sinful mortals stand without and knock for admittance. Behold, now is the accepted time and the day of salvation. May we all improve it in laying up a good foundation against the time to come.

END OF LECTURE II.

NOTE. We are not prepared to assent to the view, that probation closes before the Advent; for "He cometh to judge the world in righteousness." When judged, we stand before the judgment seat of CHRIST. But then probation will end. We commend the above views respecting the Jews, to the careful consideration of all intelligent readers.—Ed.

#### Letter From H. H. Gross.

DEAR BRO. HIMES:—I have again succeeded in getting thus far from home, and have had the privilege of again meeting with the church in this place. The friends here are steadfast and immovable, always abounding in the work of the LORD. I know of no people who, according to their numbers and ability, do so much to sustain the institutions of the gospel, and, also, their hand is wide open to minister to the wants of the saints. During my sickness of two months past, their love and sympathy have been abundantly manifested in ministering to my necessities. I took occasion yesterday to speak to them awhile from the "sure word," although to my serious injury. God bless them, and continue to make them a blessing, is my heart's desire and prayer to God.

Under favorable circumstances, it must yet be several weeks before I can labor efficiently in preaching the word. The friends here, in Albany, &c., have been very bountiful in ministering to my necessities, but, to cancel my physician's bill, and some other bills resulting from my sickness, I shall be obliged to receive considerable aid yet. The LORD direct.

BRO. WESLEY BURNHAM has engaged to aid us at Albany, West Troy, &c., some six weeks, for which I thank God and take courage. I hope to hold protracted meetings this fall in Lansingburg and Mechanicsville, and make there, by God's help, a strong demonstration in favor of the Advent cause.

BRO. BURNHAM will preach in Albany Oct. 27th, and through the week; and in West Troy, Nov. 3d, and through the week. The LORD help him abundantly in being a blessing to the cause in those places!

Will Bro. ROBINSON come on in November and remain some weeks?

P. S.—My Post Office address and residence is Ballston Spa, Saratoga Co., N. Y.

West Troy, (N. Y.) Oct. 14, 1850.

#### "Feed My Sheep."—Christ.

To those who are called to give the "flock of God meat in due season," and who are selling and circulating that "Pamphlet":

DEAR BRETHREN:—Let me ask you a few questions: Are you sure you are doing that work for God? If not, you had better pause. Can you circulate such a work to the glory of God? Do you think Jesus would have done such a business, or given countenance to it, when here? Can you ask God's blessing on such an act, with the expectation that your prayer will be answered? Would you be willing for CHRIST to come while you are in the act of peddling such slander as that Pamphlet contains? Consider these things, I entreat of you, in CHRIST's name, and settle the question whether you are doing the work to which God has called you. If you decide that you are, then look once more, and watch for the fruit of your labors; see whether they are grapes or thorns. I have read the pamphlet, and know that its character is of the "baser sort," and I must confess my astonishment, that some of my preaching brethren, in whom I have had the utmost confidence, are circulating it.

Yours, "for clean hands, and pure hearts."

I. C. WELLCOME.

#### Restoration of Pictures.

During an interesting half hour spent a few days since in the studio of GEO. ROWORTH, the celebrated restorer of ancient pictures, we were much surprised to learn the progress which he has made in that art. It is known that many of the paintings of the old masters, have become defaced and injured so that their origin and value has become entirely unknown. Many of them have been painted over by inferior painters, ignorant of the value of the picture they obscured, or to hide its value during a period of war and robbery, so that it might not be pilfered; and which had been afterwards forgotten. Mr. ROWORTH restores all such to their original beauty and brilliancy, by a process of renovation peculiar to himself,—his own invention. Where they have been repainted, he removes the subsequent coating, and reproduces the design originally sketched on the canvass. He remedies all defects in the original paint, or even removes it and transfers it from one canvass to another.

Some of his pictures thus renovated are very fine—particularly three large pictures illustrating incidents in the life of ABRAHAM. The first is ABRAHAM sending off HAGAR at the request of SARAH. She goes forth with her jug of water, leading ISHMAEL, weeping; while SARAH is trying to soothe ISAAC, who seems to have formed an attachment for ISHMAEL. In the distance is their subsequent interview with the angel. Another represents ABRAHAM going from the land of his fathers, in obedience to the command of God, into a land which the LORD should show him. He goes forth with all his flocks and servants, not knowing whither he is to go. Again we have, on a distant mount, ABRAHAM offering up ISAAC. The third picture illustrates still other incidents in ABRAHAM's history.

Mr. ROWORTH is at present the manager of BREWER'S Panorama of the Mammoth Cave, now on exhibition in this city. His connection with that, speaks volumes in favor of its artistic merits.

#### The Newspaper Press.

The following is from a speech, delivered by Rev. JAS. ASPINWALL, on Education:—

"Nor, while speaking of the schoolmasters, in whose hands the printing-press is such a powerful agent of public instruction at the present time, must we forget newspapers. Whether we regard them as the guide or the echo of popular opinion—and in one sort, they partake of both characters—we are lost in amazement and admiration at the quantity and quality of mind, and that of the highest order, now to be found in the columns of the daily, weekly, and provincial press. From being a mere chronicle of passing events, a dry register of dates and facts, the newspaper has grown into one of the leading schoolmasters of the day. Its articles amuse us with their wit, and instruct us with their wisdom. They exhibit the brilliancy of the classical scholar, and the close reasoning of the logician. It is an encyclopedia in itself. It reviews all books and treats of all science. It is familiar with all geography, and at home with all history. It is Oedipus, to read the riddles which every political sphinx may set before it. It dives into cabinet secrets and anticipates the purposes of statesmen. It has the hundred eyes of the ever wakeful Argus, the hundred hands and fifty heads of Briareus. And, as omnipresent, as omniscient, as ubiquitous, as versatile, it is here, there, everywhere, from Indus to the Po, from China to

Pera, compassing the world with its correspondents and with its expresses, and electric telegraph, racing against time to communicate the intelligence of mankind in every region of the earth. The ancients counted up seven wonders of the world. If they had possessed a newspaper press, they would have had an eighth, more marvellous, and of more worth than all the rest together."

"At a Meeting of the First Wesleyan Church in Boston, held October 10th, 1850, to take into consideration the subject of the Fugitive Slave Law, lately passed by Congress; the following gentlemen—Rev. Mr. STONE, Messrs. WILLIAM BLAKEMORE, and R. W. HENSHAW,—were appointed a Committee to draft resolutions: when the following were unanimously passed—

"Resolved, That, as Citizens and Christians, we cannot too strongly express our deep abhorrence of the FUGITIVE SLAVE BILL, passed by the late Congress; believing it to be as unconstitutional as it is unchristian and inhuman.

"Resolved, That we sincerely tender to those who are the proposed victims of this iniquitous Law our Christian sympathy, and such assistance as their necessities may demand, and our circumstances permit.

"Resolved, That we earnestly call upon every part of the professing Church of Christ to unite in a faithful protest against the operation of this unrighteous measure, and by their prayers and timely efforts, avert that deep disgrace which must rest upon this land of Christian influences and social privileges, should the slave-hunter be permitted, here, to violate the family sanctuary, and sunder the dearest relations of social life.

"On Motion, Voted, That a copy of these Resolutions be sent to every Clergyman and Editor in this city. WILLIAM HOLMES, Secretary."

ANOTHER Question Book for Children is now in press. It is designed to meet the wants of Sabbath School teachers, in their instructions to small children. The following is its title-page: "The Children's Question Book, with Familiar Questions and Answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the SAVIOUR, on his birth, his mission, life and example—his sufferings, death burial, resurrection, ascension, and second coming. Also to instruct them in all duties that relate to their SAVIOUR."

"CHARDON-STREET CHURCH."—As many inquiries are made by friends in regard to our condition and prospects, we would say: that we are in the enjoyment of peace among ourselves, and a state of prosperity that we little expected. Our congregations are larger than they have been for more than a year past. Our receipts for the last quarter exceed our expenditures by about \$15, a thing which has not occurred for many years before. But the best of all is, we enjoy a good degree of the presence and blessing of God.

"CUSHING'S MANUEL"—Containing "Rules of proceeding and debate in deliberative assemblies, by LUTHER S. CUSHING, (ninth thousand). Boston: Wm. G. REYNOLDS & Co., 1850."

This is a very important Manuel for those who have occasion to preside in deliberative bodies.—Those unacquainted with such rules should never refer to it to sustain their violations of it.

We have just received a supply of Nos. 5 and 6 of Bro. I. E. JONES' *Monitorial Tracts*. Subjects—No. 5, "The Faith once delivered to the Saints." No. 6, "The Gentiles included in the Original Covenant to ABRAHAM." Price \$1 per hundred.

We are glad to hear that Bro. SOUTHARD's health is some improved, and that he has decided to spend the winter North. Our brethren, however, need not on that account withhold from him any assistance. He proposes to preach at Providence, R. I., on Sunday Oct. 27th.

THE *Yankee Nation* is the title of a very neatly printed sheet, which is issued in this city as "A Gentleman's and Lady's Companion." W. R. DAVIS publisher; S. LOVELL, editor. We wish our old friend, the editor, abundant success in his new field of labor.

OUR THANKS are due the tried friends who have contributed for the "Supplement." It will be but a little for each church to do to make it up. We are really in need of aid. The "warfare against us" is an expensive, as well as perplexing affair.

BREWER'S PANORAMA of the Mammoth Cave, at Amory Hall, continues to be well patronized. One of the city papers has named it the "Ladies Panorama," from the number of ladies who patronize it.

BRO. HIMES left for Connecticut on Monday last. His health was not good, and fears are entertained that he will not be able to prosecute his tour.

SEVERAL battalions of Hungarians in the Austrian army in Lombardy have revolted, and the revolt was only suppressed by force, accompanied with bloodshed.



## CORRESPONDENCE.



## THE RESURRECTION.

"And they shall come again from the land of the enemy."

How awful and solemn is the still small voice of death! and who is there amongst us that has not at some time or other been called to mourn the departure of our nearest relatives and friends; those whom our hearts held dear, perhaps it may be a tender and affectionate wife, or a devoted and much loved husband: the one separated from the other, the parent from the child, and the child from the parent, those with whom we held sweet converse together, and went to the house of God in company. But what means all this? why does God, the omnipotent Judge of heaven and earth, thus deal with his people? is it because He is not merciful and compassionate, and delighteth in sending sickness, disease, death, pestilence, and famine upon his children? Does he send war upon a nation to chastise them for their sins against an outstretched arm and a bleeding Saviour? is it not to humble them, teach them submission to the will of heaven, and cause them to repent, and bring them at last to the desired haven, "where the wicked cease from troubling, and the weary are at rest?" How kind and benevolent is our heavenly Father in endeavoring thus by various means to draw us by the cords of love, in order "that we may be made partakers of the divine nature, having escaped the corruption that is in the world through lust." Again, the hand that appears to smite us to-day, only remains to heal us on the morrow; to day our houses may be laid in ashes by the devouring element, while to-morrow a change of fortune may perhaps succeed us, and, like Job, our latter end be far better than our beginning. "How inscrutable are his ways, and his judgment past finding out." Surely we may say in the language of the Psalmist: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, yet have we not obeyed the voice of the Lord our God to walk in his ways which he set before us."

But although the Scriptures acknowledge death as an enemy to our fallen race, yet to the sincere and devoted Christian, it is but the beginning of that real and perfect happiness which is to be consummated in the great morning of the resurrection, when Christ shall come in the glory of the Father and with the holy angels; then, and only then, and not till then, will be fulfilled that glorious promise, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Then the kingdom and dominion, and greatness of the kingdoms under that above the whole heaven, shall be given to the saints of the Most High, and they shall take and possess the kingdom even forever and ever.

What joy and consolation to the Christian Church does the glorious hope of the resurrection inspire; without it death would remain but an eternal sleep, and would entirely annihilate and perfectly destroy the foundation of our most holy religion: "for if (as the apostle says) Christ be not raised, then is our preaching vain, and your faith is also vain; ye are yet in your sins." With regard to the arguments and objections raised against the doctrine of the resurrection of the body, space will not permit us at this time to enter into minute details, such as reason and philosophy: suffice it to say, the Bible after all ought to be our sure and constant guide, however mysterious and impossible it may appear to us short-sighted mortals; it is enough for us to know that none but God such love can show. Again, all things are possible with Him with whom we have to do, for he is God over all, blessed forevermore. Surely we may exclaim in the language of the apostle, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for all such as are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Let us endeavor therefore to comfort one another with the joyful prospects of a better resurrection, and constantly look forward to that blessed hope, and the glorious appearing of our Saviour Jesus Christ. It was this that sustained the primitive Christians in all their trials and distresses, and caused martyrs to be persecuted for righteousness sake, and to sacrifice the cause with their blood, which they had so nobly and manfully espoused. Our parents, children, relatives, and friends die around us; one after another drop into the grave, and the places that know them now, will know them no more forever. How solemn, and yet how momentary the thought; for we are living in a world where death the tyrant reigns, and scarcely heeds its warning admonitions. A poet has most beautifully said, "Friend after friend departs; who has not lost a friend?" But although we may be called to mourn the departure of our kindred, yet it is only for a season at farthest, for a thousand years will only seem as one day, and the seventh and last trump of God shall call us to arise and be changed in the twinkling of an eye, to meet the Lord in the air. Then shall the heavens depart as a scroll, and the mountains be moved out of their place; for the earth, and all things therein shall be burnt up; nevertheless, says the apostle, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. That the kingdom is to be located on the new earth, and destined to be the everlasting abode of the finally redeemed, the following passages of Scripture will abundantly testify: such as the 37th Psalm, 9th, 11th, 18th, 22d, 29th, and 34th verses; also Rev. 5:10: "We shall reign on the earth." Besides, there are abundant proof texts in the sacred writings to establish the point, that this earth of ours, which came forth from

the hand of its Creator in all its pristine beauty and loveliness, and was pronounced as very good, was only cursed on account of man's transgression, and after it shall have undergone a general purification by fire in that day, known (in Scripture) as the day of the Lord, it will then arise from its volcanic mass of ruins, and by the same Omnipotent hand shall again come forth in its restored Eden state, and be forever as the garden of the Lord. The apostle Peter, in thus speaking of the burning day, says afterward, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Let us therefore conclude, and unite our aspirations with the songs of the redeemed, exclaiming,

Oh long expected day begin,  
Dawn on this world of grief and sin;  
Fain would we leave this weary road,  
And rest in peace to wake with God.

THEODORE MATTHIESSEN.

## LETTER FROM S. U. D. COLES.

MR. HIMES,—DEAR SIR:—Allow me to express my deep sympathy of feeling with yourself and Mrs. Himes, in the late fiery trial through which God has suffered you to pass.

Perhaps the Christian finds no lesson more difficult to practice than that of quiet submission of spirit, firm trust in God and love to our enemies, while steadily and firmly resisting evil, and repelling those deadly calumnies with which the reputation of true Christians is often blackened.

I am not surprised at any development of human depravity; we are living in an age in which iniquity is fast ripening for its great harvest. Well may we all remember the injunction of the apostle, "Let him that thinketh he standeth, take heed lest he fall." God has peculiarly blessed the "Herald," and no doubt he will still sustain those faithful servants of his, who with untiring patience have borne the burden and heat of the day. To them the voice of inspiration says, "Be thou faithful unto death, and I will give thee a crown of life."

The present excited state of feeling among Adventists seems to require of the leaders of the cause, gentleness of spirit, forgiveness of wrong, and deep humility of heart, that no triumph of feeling, or spirit of retaliation, may grieve away the Holy Spirit.

I was gratified in reading your request for contributions to the paper, that they should be characterized by deep piety of heart. The church of Christ does indeed need good men and true, who shall give to her the bread of life.

I have just been reading an extract from a work published some years since, which I think brings home to the heart the great truths of Christianity. If you think best please give it a place in your paper.

May "the arms of your hands be made strong by the hands of the Mighty God of Jacob."

Yours respectfully,

"Why, O Christian disciple, is thy soul disquieted when the storm threatens, and the sea swells? Why art thou fearful? Hast thou submitted all to God? Is Jesus indeed the keeper of thy soul? By a full surrender of thyself to him, hast thou engaged Him to be thy Friend? Then does not his own hand direct the shaft that points to thy bosom? and can he not temper the wind to the shorn lamb?"

"O wert thou his unreservedly, the storm would soon become a calm, and the shaft rebound. It is thy unsubdued will that makes the little hill a mountain. Submit thy will, and the way is made smooth. Jesus going before thee, Jesus going with thee, and leaning on his bosom, knowing no will but his—mayest tread the calm quiet of an even pathway. Yea more; thou wilt sometimes mount, and leaping up, thy spirit will take wings and poise itself, gazing into heaven. Jesus will take thee to the Mount of Vision, and thou wilt tread with golden sandals, where Moses and Elias are. O, then, sacrifice thy will, give up thyself, thy whole self to Jesus, and thou wilt have peace, and rest, and joy of spirit."

"In the small, no less than in the great events of life, say, 'Thy will be done.' In the storm, and in the calm, in light and in darkness, let thy soul's pulsation beat, 'Thy will be done.'"

"In the depths of extreme anguish, of which no human heart can conceive—when the heavy load of a world of sinners was laid upon the Son of God—he prayed submissively, 'Thy will, not mine, be done.'"

P. L. U."

"I will meditate upon thee in the night watches." The darkness of night overshadows me, and puts out the sight of every object, but mine eye is turned to thee, O my Father. I wake, and watch for the light of thy presence, for the joy of thy love. For the presence of my God, for fellowship with Jesus, for the communion of the Holy Ghost, my soul waiteth. Draw nigh, O holy Trinity! and let me feel the breath of the Eternal breathed upon me. Speak to this helpless, needy one, this child of dust, and say, 'receive the Holy Ghost.' Speak with that voice which said, 'Let there be light,' and there was light. In vain Satan whispers that thou art far off. Thou art near. Thou God seest me. Thine eye is turned towards me, as if I were alone in the vast universe of God, having no one else to look to but thee, and thou having no one else to care for but me. Thine ear is open to my request, and thy hand full of blessings is extended toward me. Mercy overshadows me—it reaches to my requests. O happy suppliant of my Father's bounty! I ask and I receive. I am not alone. The man Christ Jesus, he is with me; I ask in his name; I present his claim, which thou wilt not deny, therefore am I heard and answered. Thou, O my Father, hast given me a name to plead, which will not only command thine ear, but reach thine heart, and draw down the richest boon a God can bestow a humble, holy heart. Yes; I can prevail in Jesus' name, and not let my Father go without a blessing. I am not alone: Jesus at the right hand of God is pleading with me. Faint and feeble may be the words I utter, but they are heard and re-echoed by my powerful Intercessor. I will breathe my breath into his ear, and sink in slumber in the arms of his love."

## APPEALING TO CÆSAR.

BRO. HIMES:—As there is such a variety of opinions concerning the law of our land, and the use of it, it has become difficult, or impossible, to have all suited. Some think, to use laws in any case, is sin; others that it is right to make and use them. Now, with my experience in Camp and other meetings, it is my opinion that it is not sin to use the law prudently on the lawless and disobedient. Paul says it was made for such. He himself applied a number of times to get justice done him; he once obtained the assistance of a large number of armed men to protect him from a wicked rabble, that sought to injure him. Why not take joyfully the spoiling of his goods, or fall? Because he thought God had given him a work to do, and the law would protect him in some measure to do it; and he at certain times took advantage of it for the sake of preaching the truth to others, which he could not have done if he had not used his common sense to save himself. This was not lifting the sword, as some would argue,—no brother going to law with brother. Our Lord instructed us to watch, and not let the thief come in and steal or break up our house, and calls him a good man who keeps him out. Some of our late reasoners would say, that he is wicked to resist, and that he should take joyfully the spoiling of his goods, &c. So I say, when you cannot help it. But help it when you can, and not lift the sword. I should think it justifiable, if he did get my goods, to complain to Cæsar, and let him take care of him, and not feel guilty of going to law with my brother either. I claim no relation to such,—he belongs to the other family. Our Lord seemed to take this view of it at one time. He commenced whipping the other family, who were intruders, out of the meeting-house, or temple. I believe it was before the meeting begun, and his first public meeting, too. Why not take joyfully the spoiling, or defiling the goods, or temple? Let our remarkable docile brethren answer, and love them, if they can.

I will not be hypocritical: I do not love the devil, neither his works, nor workmen. God does not require it, and I am glad of it. We are to be separate until we see signs of repentance. I do not mean to hate them, nor try to injure them by lifting up the sword; but to shun their company, and let them know why I do so. I have none of this mock charity that will hug the devil. The most Scriptural benevolence that can be shown to an ungodly disturber of your peace is, to let him know how you view him, in the light of God's word. I must do it, and if I pray for them appropriately, it is for God to torment them day and night while they remain in their wicked, rebellious course against God and his children.

In many cases, feigned love and idle praying for the conversion of the ungodly have failed for years; for God does not convert until the sinner's way is hedged up, and he feels the sorrows of a guilty conscience. The sooner, therefore, this is brought about, the sooner we have the first evidence of a reformation. This is what I call love to the sinner, as much as it is to a child to use the rod in season to save it. To let the children disturb our family peace, turn things upside down, drive us out of the house that we have procured for our benefit and theirs, is like letting the wicked rabble come in and disturb, and insult, and undo what God has told us to do, without our taking any steps to prevent it. Order is heaven's first law; and those that have none, and want none, let them enjoy it. But, for the Lord's sake, let those that have, maintain it.

I have not written these things for a standard for others; but the position I have providentially been called to occupy in our public meetings has placed me in very trying circumstances, some wanting order, that they might be benefited by the meeting they had made such sacrifices to attend; while others, believed in the non-resistant plan wholly, and others, in part. Such a state of feeling among the brethren does now exist, and what must be done? I ask to be excused from taking the burden of Camp-meetings anywhere, unless order can be preserved. The non-resistant brethren, I find, are as glad to enjoy a peaceable time as any one else: but some of them will resist all lawful measures to bring it about. The Wilbraham meeting for two years has spoken loudly in favor of Camp-meetings; even the papers of different States have noticed our good order and preaching at that meeting, which would have been lost had the non-resistant principle been acted on. We only asked Cæsar to take care of his own while we did our work. This I think was using the law prudently. Some are so lavish, or imprudent in using the law, or anything else, that they ought to be non-resistant; for God has not assigned them that portion of the work.—See Rom. 12:4-8. Many such passages might be found, but I leave the subject for brethren that are capable of doing it justice. No one is responsible for this but myself. I do not expect that all will agree with me, especially those who are so very non-resistant as to invite the wicked to do their worst, and in effect say, "We will bear it all, and pray for you." I have seen this done of late, and when the disturbance got at the height, these brethren were among the missing, leaving the rest to suffer on account of their invitations to the wicked to try their courage and grace, when in fact they had not enough of either to stand the trial they had provoked. H. MUNGER.

Chicopee Falls, Sept. 11, 1850.

## LETTER FROM J. CROFFUT.

DEAR BRO. HIMES:—The following resolution was passed yesterday by vote of the Church in Middletown, Saratoga Co., N. Y., and also received without objection (not by vote) by the brethren at Watford, and left in my hand to send to you. The Church in Troy will also express their views of the subject soon. So far as I know, they are unwilling to believe you guilty of any misdemeanor, or crime, until proved so by others than your enemies. By the brethren referred to, it is

Resolved, "That with feelings of deep regret we have viewed the course pursued by Elders Weethee and Needham against Bro. Himes. We grieve for the injury to the Advent cause that must necessarily result from such a course; believing it will engender dissension, division and strife. We solemnly protest

against such a course as unscriptural, and resolve not to countenance such proceedings, nor any who adhere to the course pursued by these forenamed Elders; believing that if we bid them God speed, we shall be partakers of their evil deeds; and believing that we must all soon appear at the judgment seat of Christ, we pray God to be merciful to them, and to show them their iniquity; and we pray that they may be led to confess and forsake their error and wrong, so that we may live as brethren, and obtain eternal life through Jesus Christ; and we earnestly pray every brother to use his influence to stop the evil and restore peace and love, so that none of us shall be ashamed at the coming of our blessed Lord."

I see that many of the brethren justify you, and express their sympathy, before you have put forth your own justification; as this did not meet the approbation of all, even though you have their sympathies, I found it agreed well with their feeling to protest against the proceedings put forth against you, firmly believing they are unjust, wicked, and cruel.

When I see what a spirit is manifested by those who set themselves against you, I ask myself often, Is it possible that they who appeared so humble and childlike, have become so wonderfully changed? is it possible! Yes, it is possible; it is true, else it is myself; for we who were once so near alike are now very far from being alike. Father in heaven, help me to watch and pray, lest Satan get an advantage of me and lead me to sin, and I pray God that you, my dear brother, may be led by the spirit of God, and not go astray, but stand fast in the truth, and as a sentinel at his post, do your duty in the fear of the Lord.

A few words as to the brethren and the cause. I have spent a few weeks in West Troy and vicinity, and have visited most of them at their homes or places of business; with some exceptions, there is a good feeling among them, and they wish to be active, but they feel that they want more energy. I think they are in a good state of mind to be benefited by the coming Conference at Albany, God grant that it may be a time of refreshing to us all, may his presence be with us. Affectionately yours.

West Troy, Sept. 15, 1850.

The above should have been published before; it was unintentionally overlooked.—Ed.

## LETTER FROM J. P. FARRAR.

DEAR BRO. HIMES:—A clearer sky begins to appear. Would to God that the clouds of internal distraction were forever passed. Although the loss of a few main branches has given pain, yet we trust that "the storm in passing has" not "swept away the trunk." With some interest have I watched the recent movements, but am happy to learn that, as ever, you have arose above late attacks with fair colors, which the Lord grant may wave in the breeze to the conviction and conversion of the enemies of truth and justice, till your work is done and the Master comes.

O why should the work of God be impeded, seeing the harvest is great, the laborers few, and time short! Much difficulty might be avoided if envy, jealousy, evil speaking, and surmising were laid aside, (1 Pet. 2:1) and the *ignis fatuus* of the imagination was not followed by the professed people of Christ, in the place of verity. Never should we decide in our minds against a brother, unless for a cause, that is a cause, and then pursue the gospel rule in reclaiming him. The cause of God is not a trifling object; better suffer wrong than do wrong. We are to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.—Eph. 4:1-3 May his grace preserve us from giving a reason for the enemy to speak reproachfully of the cause of causes, ever remembering that if we suffer as a Christian, we are to glorify God by reason of it.—1 Pet. 4:15, 16.

The Churches of this County, (Bucks) so far as I have learned, manifest no less inclination to aid in supporting the "Herald," and would be pleased with a visit from you. The Camp-meeting at Yardleyville was held on the ground occupied by one last year, (Boot-yard grove) and was attended with interest. A storm on the Sabbath prevented a large concourse of people from gathering, yet the friends of the Saviour enjoyed a precious season, and the attention of others was arrested by the truth spoken. One soul professes to have found peace in believing, and we trust the meeting closed to the glory of God. Bro. Litch, Gunner, and Lanning engaged in preaching.

In connection with Bro. Litch, Boyer, Adams, and Stevens, I enjoyed the privilege of attending the Center Co. meeting. We had truly a refreshing season. Many warm-hearted souls were gathered from different parts of the county to unite their voices in praise to Him who has called them from darkness to light, from the power of Satan unto God, and enabled them to rejoice in the speedy consummation of the Christian's hope, in looking for the King of Israel to appear without sin unto salvation. They were not unmindful of sinners. Many prayers were offered in their behalf; about eighteen we trust were converted to the Saviour, a few of whom were reclaimed. The Lord be praised! Subsequently, Bro. Boyer, Adams, and myself, attended a grove-meeting at Howardville, about fifteen miles from the Camp-ground. The attendance was good, with an increase of interest until the close.

One person of the "disciples'" order presented himself for prayers, notwithstanding his previous baptism for the remission of sins. Not satisfied with present attainments, (to say the least,) he desired his peace made with God. May the Lord grant him repentance unto life, with all in like circumstances.

The Adventists, by the blessing of God, have recently erected a house for public worship in this place, thirty-one by forty-four feet; it was dedicated Lord's-day, Sept. 15th, in the presence of a full congregation. Since that, a Sabbath school has been organized, and commenced last Lord's-day with favorable prospects. Yours, as ever.

P. S.—My Post Office address, for the present, is Morrisville, Bucks Co., Pa.  
Morrisville, (Pa.) Oct. 3, 1850.



## REMEMBER THE POOR.

BRO. HIMES:—What is the duty of Advent believers in regard to the poor of "like previous faith?" There are those who have been reduced to want by sickness, who are houseless and homeless, without means of support. Others,—some of them bereaved widows with dependent children,—though they have a place they call home, are poorly prepared to meet the inclemencies of the approaching winter. Now is it duty for those among us who have the means, to supply the wants of the needy? or shall those whom God hath chosen, rich in faith, and heirs of the kingdom soon to be set up, be left to the necessity of seeking shelter at the asylum, and, as some worthy members of other churches have been constrained to do, wear out years (if time continue) of painful existence amidst a collection of immoral, uncivil, profane paupers, without Christian society or religious privilege? Can it be the will of God, that some of his children should suffer such deprivation, while others enjoy affluence and every privilege that heart can wish? What appearance would it carry to unbelievers? Would not its natural tendency be to confirm them in the opinion, that religion is a mere name, and we insincere in our profession of faith in the speedy coming of our Lord? Might they not justly infer that we, like themselves, are lovers of the world, seeking to lay up treasure on earth, making preparation for long life and the gratification of our desires and appetites, rather than to glorify God? But the more important question is, How would it appear in the sight of God, who is no respecter of persons, and has put enough into the hands of his stewards to supply the wants of his needy children, and enjoined upon them the duty of distributing to the necessities of the saints, and doing good unto all, especially unto those who are of the household of faith?

Benevolence holds a conspicuous place in all of the Christianity of the Bible; it is a prominent part of the religion of Jesus. Saith the apostle (James, 1:27), "Pure religion and undefiled before God and the Father, is this, To visit the widow and fatherless in their affliction, and to keep himself unspotted from the world." And how beautifully Job, the servant of God, as well as other ancient worthies, exemplified this same religion in his life. Says he, "When the ear heard thee, then it blessed me; when the eye saw me, then it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out."—No doubt the good man felt in heart, "It is more blessed to give than to receive," when even the sound of his voice procured him the benediction of his neighbors; and at the sight of him a gush of grateful tears (perhaps) gave witness of the good he had done his fellow beings. It is delightful to contemplate his benevolent character, while busy imagination portrays his benevolent countenance, lighted up with the consciousness of having discharged his varied and multiplied duties to Divine acceptance. And, then, how beautiful his clothing. Says he, "I put on righteousness, and it clothed me." His religion did not consist in occasionally getting into a right frame of mind, and doing a good deed, then sliding again into the spirit and practice of the world: but he wore righteousness continually; he kept himself unspotted from the world, always ready to every good word and work.

Now, my brethren and sisters, shall we follow Job's example, that we may share the blessings of the benefactor? Shall we be fathers and mothers to the poor, deal our bread to the hungry, bring the poor that are cast out to our houses, and clothe the naked? Inestimable blessings are promised those who thus do, in Isa. 58th, beside in very many other passages. Shall we search for duty in the light of the gospel, and what our hands find to do, do with all our might? Shall we search out the needy, and follow the golden rule of doing unto others as we would wish them to do unto us, that it may be said unto us, in the great day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Brethren, let us consider and decide this matter, as those that must give account. I hope to hear from you soon.

CONSCIENTIOUS.

Oct. 9. 1850.

## LETTER FROM ICHABOD E. HAZEN.

DEAR BRO. HIMES:—We are still enjoying a very interesting time in this section of country. The Tent-meetings held in this region have been seasons of deep interest; much good has been accomplished, much prejudice has been removed, a goodly number, we hope, converted to God, and others embraced the blessed hope of our soon coming King.

The meeting at Wilmot Flat was one of deep interest, though it has been noted for a place of great wickedness. It was well attended, and, as a general thing, the best of order was observed, and a deep interest awakened in the community.

The meeting in Warner also resulted in much good; several having been converted and reclaimed. Bro. Cummings baptized four, and the good work is still going on.

The meeting in this town was productive of much good. Fourteen followed the Lord in baptism, and a deep interest was awakened all through this region to hear on the subject. I feel that the Lord is still with his people, and that his blessing still attends his truth; there is still power in the gospel to save souls. I would say to my brethren scattered abroad, that we should not slacken our hands, but while time continues, we should be encouraged to labor for the salvation of our fellow-men. Seek out the back places where this message has not been proclaimed, and never indulge in the idea that it is so wicked that nothing can be done; but wherever doors can be opened, spread the light. Remember, the last message was to be sent to the highways and hedges, and if we go out in the name of the Lord, good will be done. I never felt more like devoting my whole time and strength

to the cause of our soon coming Lord than now. The time we have to labor is short; the reward at the end, if we are faithful, will be great. My faith was never stronger that deliverance was near. May the Lord help us so to live and labor in his cause, that at his coming we may have an abundant entrance into his everlasting kingdom.

I would also say to you, Bro. Himes, the brethren in this region have not been looking on without interest while you have been passing through your late trial. Be assured you have our sympathies and prayers.

Sutton, (N. H.) Oct. 7, 1850.

## From the Church in Odelltown, C. E.

The Advent believers in Odelltown, C. E., met at the house of Bro. Chas. Robinson, for the purpose of considering the case of our dearly beloved Bro. Himes. Brn. Levi Dudley, E. Peck, and J. Schutt, were appointed a committee, to prepare an address for publication in the "Advent Herald," expressive of the sentiment which the brethren in Odelltown entertain in relation to Bro. H's late trials. The committee presented the following, which was unanimously adopted.

The brethren in Odelltown, from their first acquaintance with Bro. J. V. Himes, have considered him as a humble follower of the meek and lowly Jesus, a faithful Christian, a bold soldier for Christ, and a strong advocate for the truth. We have regarded him as a skilful workman in the administration of the gospel of the kingdom, who need not be ashamed, rightly dividing the word of God, giving to all a portion in due season.

Moreover, we, as a body, are perfectly satisfied with his relationship as editor and proprietor of the "Advent Herald," and his general management of the office. If there is any profit realized by the sale of publications, we know of no man who would make a more judicious use of it than he will. Therefore we feel it to be our duty to help to sustain him by contributing of our substance, and by our prayers to Almighty God, that he would bless and strengthen our dear brother under all his trials, by giving him all the graces and fruits of the heavenly Spirit.

We hardly know what to say of those who have made such unchristian attempts to crush our Bro. Himes, by destroying his moral and Christian character. It appears to us they are undeserving of human sympathy, let alone Christian love and fellowship. What do these things mean? Is it possible that men, making a high profession of religion, and professing to believe the great day of God is at hand, can deal in this manner with their brother, a manner so contrary to all the teaching of God's word? "Yes, it is possible: we are taught to look for such things in these last days. We read in 1 Tim. 4:1, that some will "depart from the faith, giving heed to seducing spirits, and doctrines of devils;" and in 2 Tim. 3d chap., we learn, that in the "last days perilous times will come;" that men will be lovers of themselves, &c., and that evil men and seducers will wax worse and worse, deceiving and being deceived. In Acts 20th, the apostle says, "that grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," &c.—But our prayer is, that those who have made such a breach in the cause of God will see their wickedness, and repent and do what they can to repair what they have injured before the Master appears.

We would further say, that we disapprove of the course pursued by those who have been engaged in this work of darkness, and can have no fellowship with them as Christians until they repent and make restitution. L. DUDLEY, Chairman; JOHN SCHUTT, EDMUND PECK.

Odelltown, Oct. 3d, 1850.

## To the saints scattered abroad:

DEAR BRETHREN:—The recent difficulties at Boston, we are satisfied have been, and still are, doing much injury throughout the land among those looking for speedy redemption; and as we feel to mourn and weep over these things, being satisfied their tendency is to dishearten, distract, and destroy the humble followers of the Lord, and raise a vast amount of prejudice from the world; we therefore are anxious to have, and feel there must be, a settlement; and when we say this, we believe we speak the feelings of all God's dear children, far and near. But all human efforts, as yet, have failed, and things are growing worse and worse, and we have given up all hopes of the true light of things ever being generally known, or an adjustment brought about without the interposition of Divine providence. Therefore we have come to the conclusion, after a prayerful and careful reflection, to set apart the 25th of October as a day of humiliation, fasting, and prayer, and we earnestly beseech our dear brethren to unite with us, and lay the matter before God, with an expectation that he will hear and answer our humble petitions. MILES GRANT, S. G. MATHEWSON, W. PRATT.

We thank Bro. Mathewson and Grant for the interest they feel in the present difficulty, and assure them, that their desire for its termination is not greater than our own. We also agree with them, that the difficulty alluded to has a "tendency to dishearten, distract, and destroy the humble followers of the Lord, and raise a vast amount of prejudice from the world." But whose fault is it that the matter is not settled? Not OURS. Let us look at this for a moment. We find that certain men have circulated reports affecting our character. Admitting that brethren do not know that they are false—what then? We know they are false, and their utterances are guilty of falsehood and deceit. How is the matter to be settled? Have we not over and over again, publicly and privately—and every man that reads the Herald knows this is so—offered to leave the whole matter to any number of unprejudiced men, and whatever their decision might be, to abide by it? Whose fault, then, is it, that the trouble is not ended? Are there not seven, ten, or more Adventists in the land, or men who are not Adventists—in the Church, or out of it—sufficiently free from prejudice, or who are competent or independent enough to award a righteous verdict? We think there are; and before such a tribunal we are ready to appear, and meet every accuser, and substantiate all we have said, to the satisfaction of such tribunal, or retract, fully and unequivocally, and make it known to the world. But it is claimed by our accusers, that they have conscientious scruples against leaving the matter to any beside their churches. A thought will show that Christianity, reason, or conscience, have little to do with such scruples. If the reason they assign were the true one, why should they arraign us before the world, and seek to procure our condemnation there? They have scruples to be dealt with by the Church at large; but we must be tried not only by their local Churches, but also by the world! The pamphlet they have published, falsely purporting to contain our trial before the

Chardon-street Church, to which we belong, has been sent to editors of papers, deposited in shops where periodicals and books are sold, and hawked about the country by men, who, if they do not know that its statements are false, neither do they know that they are true. To circulate such a book, before our guilt has been made manifest, or to countenance those who do, in the face and eyes of our oft-repeated and most solemn declaration, that we would abide the decision of honest unprejudiced men, is to disregard, in the most palpable manner, the dictates of Christianity, justice, manliness. We ask again, Whose fault is it that the matter is not settled? Adventists have the power to settle it,—and they should do it, and speedily. If we refuse to come forward and make our innocence manifest, let judgment go out against us. But if our enemies persist in their refusal to meet us on just and Christian terms, and still continue their unjustifiable course, whatever may be said of them, we must be held guiltless. We are completely free from any intention or desire to avoid, in any manner or shape, the most open, full, and minute investigation of every charge brought against us. What more can we do? Until, then, we shrink from a proper trial, and while the matter remains undecided by competent men, justice demands that we should be acquitted of all blame in producing the present disorder; every suspicion against us is a wrong, and to circulate reports to our injury, on mere suspicion, or to countenance those who do, is an outrage on justice and fair-dealing, leaving Christianity entirely out of the question.

But we are glad that brethren are making this unpleasant matter a subject of prayer. May God hear them, and grant them answers of peace and consolation.—J. V. H.

## Extracts from Letters.

BRO. I. ADRIAN writes from Bridgeport (Ct.), Oct. 5th, 1850:

DEAR BRO. HIMES:—Although I have not written to you for some time, I assure you it is not because I have been indifferent to your trials and suffering, occasioned by false brethren. It is with great satisfaction that I have witnessed the prompt action of the Churches in your behalf; and those Churches which have been accused of pre-judging in this matter, will be thankful to Providence, for prompting them so soon to come to your rescue. I have seen no reason, thus far, that should cause them to repent for the course they took.

I have watched very closely for five months, and with much anxiety, the accumulated and accumulating mischief wrought amongst us, and I have become perfectly satisfied, that its authors were actuated by envy, and that its foundation is based on a love of notoriety. It would be amusing, were not the subject of such serious importance, to see those men who had commenced the late slanderous outrage against you, now fall back upon the Church for sympathy, with heart-rending cries of "Persecution!" Yet, after all, this is human nature.

Bro. H., I have labored in the Advent cause for the last ten years, and, like you, have suffered, and am willing to suffer more. A supreme desire that God might be glorified in this last warning to the world, has kept me apart from the thousand and one parties that have sprung up about us. But I think I may with propriety say to the brethren, that I have been associated with Bro. Himes during the whole campaign, and it is well known that he has had my sympathy and confidence all the way through; and I see no reason why he should not have them still. Brethren, would you cast him off because he has devoted nearly eleven years to the Advent cause, and worn out a good constitution by incessant toil? I have been associated with him in his public labors, and have spent weeks in his family and office, and therefore claim to know something of his mode of doing business, as well as those who but lately came from the West. Therefore I say, that nothing can be more evident to me than that the men engaged in the work of calumniating him are in league to destroy him, and I do enter my most solemn protest against it. I beseech you, my brethren, do not withhold your support and sympathy from him in this time of his trial.

BRO. N. BROWN writes from Kingston (N. H.), Oct. 1st, 1850:

DEAR BRO.:—I have read the "Supplement to the Advent Herald," and am no more convinced of your honesty and capability than I was before. I have long since settled it in my own mind, that the Lord will preserve you blameless unto his heavenly kingdom. I have always believed that you counted the cost before you put on the harness. Go forward, then, in the strength of the Lord God, continue to trust in him, and he will show you his salvation. "Your enemy made a pit, and digged it, and is fallen into the ditch which he made." But, my brother, rejoice not over a fallen foe, but pray God to grant him repentance unto eternal life. Thy enemy's bulwarks are fallen, because they were built upon the sand. Let your defence always be of God, who saveth the upright in heart. In patience possess your soul. The glorious Deliverer will soon come, deliver his people, and turn back forever the captivity of Zion. If your late trials have had the least tendency to make you discouraged, or faint, or cold, or sluggish, or apathetic, open your Bible, and read the blissful promises, which have invigorated the war-worn soldiers of the cross in every age of the world.

## Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, at Shrewsbury, Vt., Sept. 28th, our much loved Bro. STEPHEN GOULD, in the 75th year of his age. Bro. G.'s former residence was Newfane, where he lived until he buried his wife. Since that time he has resided in Shrewsbury with his son and family. He had long been a member of the Methodist society; but having heard considerable said about the Advent doctrine, he said he thought he would go and see and hear for himself. He did so, and soon became convinced that we had Bible truths, and embraced them with all his heart. He was a bright and shining light to all around him. He did not forget the command to meet with the people of God, to exhort them, and so much the more as he saw the day approaching. He dwelt much on the glory of those that should have part in the first resurrection, and dwell in the final inheritance. But he was only a lent blessing from the Lord for a short time; death has laid his hand upon him, and his spirit has returned to God who gave it. That body, which was so racked with pain, will sleep till Jesus shall bid it rise. As I stood by his bedside, I said, "Father Gould, how do you feel now in regard to the coming of the Lord?" "O," said he "strong. Jesus will soon come, and if we are faithful, we shall soon meet in the kingdom of God."

O, there the loved of earth will meet,  
Whom death hath severed here;  
Prophets and patriarchs there we'll greet,  
And all shall worship at Jesus' feet,  
And death no more we'll fear.

We would gladly exchange a world like this, where death triumphs and reigns, for a home in that land where all is happiness, and where nothing shall enter that causes pain.

Your sister, looking for redemption,  
LAURA R. GILMAN.

## AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Milwaukee, Wis.—Sam. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburyport, "Dea. J. Pearson, sr., Water-street. Buffalo, "W. M. Palmer. New York City,—"Wm. Tracy, 75 Delancey-street. Brattleboro', Vt.—B. Perham. Cincinnati, O.—Joseph Wilson. N. Springfield, Vt.—L. Kimball. Derby Line, Vt.—S. Foster, Jr. Philadelphia, Pa.—J. Litch, 16 Chestnut-street. Detroit, Mich.—L. Armstrong. Portland, Me.—Peter Johnson, 37 Summer-street. Edinburg, N. Y.—H. Robbins. Providence, R. I.—G. R. Gladding. Gloucester, Mass.—E. H. Adams. Rochester, N. Y.—Wm. Busby. Hallowell, Me.—I. C. Wellcome. Salem, Mass.—L. Osler. Hartford, Ct.—Aaron Clapp. Toronto, C. W.—D. Campbell. Lowell, Mass.—E. H. Adams. Worcester, Ms.—D. F. Wetherbee. L. Hampton, N. Y.—D. Bosworth. Massena, N. Y.—J. Danforth.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

## THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the gems of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, of Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & CO., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

## GREAT COUGH REMEDY:

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a composition of rare excellence for the cure of that formidable disease, Consumption.

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter has been afflicted with a severe and relentless cough, which rendered her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with Bronchitis, as to disengage him from his duties, and nothing had afforded him relief until 11 Mr. Thibault carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

Rev. J. W. THORNING.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University, of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 12-3m.]

CHAFFEE & CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this invention, so important to manufacturers, may be seen at this office. [o. 12.]

## CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States. Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the nearest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NABUM WETHERBEE, EMERSON LELAND.

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on a pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Mattings, Table and Piano Covers, Stair-roads, &c. &c., No. 480 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE.

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (on stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]



## Foreign News.



The foreign news for the last few weeks has been of so unimportant a character, that we have not thought it worth while to transfer it to our columns.

The British steamship *America* arrived at this port on the 16th, having left Liverpool on the 5th.

A new line of steamers, to run between Galway, Ireland, and this country, is much talked of in London, because of the nearness into which the two countries will thereby be brought. The commissioners appointed by Government to make a survey of Galway harbor, have reported favorably on it, and it is supposed, that eventually the North American mails will be despatched from that port.

A Mr. Jordan, of Liverpool, has brought out an invention, by which he proposes to substitute iron for the wooden framing of vessels. The inventor has taken out an American patent.

It is stated that the English Government has in contemplation the construction of a powerful squadron of steamers for the African coast, with the view of employing them to carry a monthly mail, and to act upon the slave prevention service. It is proposed that the fleet shall consist of forty vessels, and that one shall be detached from the stations along the coast monthly, to come home and return with the mails, thus establishing a regular monthly communication with the African coast, and effectually destroying the slave traffic.

In Ireland, the Tenant League is extending its organization throughout every town and parish in the country. Out of Ireland, the general opinion among well-informed persons is, that the cumbersome machinery of the League will ultimately prove its destruction. Still, the movement is regarded by Government with considerable apprehension. The object of the League is, we believe, to establish a fair and reasonable rent between the landlord and the tenant, for a certain term, and the latter to receive the value of such improvements he may leave behind him on his removal.

The subject of the Irish Colleges continues to give rise to angry discussions. A large portion of the Catholic clergy, including some of the dignitaries, are favorably disposed towards the Colleges, though they have been condemned by the Pope. The Catholic bishops are making strenuous exertions to establish a University of their own, and with a fair probability of success.

Despatches have been received from Sir John Ross, who is in search of Sir John Franklin, stating that on the 13th of August three Esquimaux were found on the ice off Cape York, and on being questioned, they stated that in the winter of 1846 two ships were broken by the ice in the direction of Cape Dudley Diggs, and afterwards burnt by a fierce tribe of natives,—that the ships in question were not whalers, and that epaulets were worn by some of the white men,—that part of the crews were drowned, that the remainder were sometimes in houses or tents apart from the natives,—that they had guns, but no balls, and that being in a weak and exhausted condition, they were subsequently killed by the natives with darts and arrows. The paper from which the above is copied says, that there are good reasons for believing the whole story a gross misrepresentation; but what those reasons are are not stated.

FRANCE.—The *Corsaire* paper was seized in Paris on the 25th ult. for publishing an article reflecting severely on the President.

Thirty individuals, accused of belonging to a society, having for its object the restoration of the Bourbons, have been declared guilty, and sentenced to six months' imprisonment.

A ship-builder at Havre has contracted to build a steam frigate for the Pope.

The Government has given its sanction to a proposition for a lottery of 7,000,000 francs, to raise funds to send out 6000 distressed persons to California.

It is said that a section of the Legitimists will place Gen. Changarnier as a candidate in opposition to Louis Napoleon at the next election, should the Constitution be altered so as to allow the latter again to be put in nomination.

M. Lagrange, an apothecary of Paris, has invented a new and most destructive kind of bullet, which, on striking any object against which it may be directed, explodes with a detonation as loud as that of the gun from which it is fired, and produces a most destructive effect.

It is said that the President's message, at the re-opening of the Assembly, will take strong ground in favor of a revision of the Constitution.

M. Lucien Murat has gone to Turin, charged by the President with a mission to arrange the differences between Piedmont and the Court of Rome.

The French Government is reported to have conveyed to its ambassador at Turin its decided disapprobation of the treatment of the Archbishop by the Piedmontese Government.

SPAIN.—The Cuban expedition was to sail on the 15th The Caledonia and Hibernia, formerly belonging to the Cunard line, are to be immediately placed upon the route between Cadiz and Havana. The Cambria is also to be placed upon that route, as soon as she can be withdrawn from the royal mail line.

The High Court of Appeals at Turin has condemned, by a vote of 13 to 1, the Archbishop for abuses of his high powers. The seat is declared to be vacant, all his spiritual domains are ceased, and he himself condemned to banishment. The Archbishop of Cagliari, in Sardinia, has been treated like his colleague at Turin, and both have been shipped off. The power of the Pope could not shield them. All parties concur in stating, that they had rendered themselves exceedingly obnoxious.

Angry notes continue to be exchanged between Prussia and Austria, and German affairs appear to be quite as much complicated as at any previous time. Prussia refuses to recognize the Diet at Frankfurt as having authority to interfere in the affairs of the electorate. Prussian troops are con-

centrating rapidly on the confines of Cassel. Matters in Mecklenburg Schwerin seem to be progressing towards the same dissension between the Duke and his people, as in Hesse Cassel. The Constitution sworn to by the Duke in '49, has been abolished by a ministerial decree, and the nobility have been re-invested with their old privileges. The deputies refused to obey the illegal act, and appointed the 4th of September to meet for deliberation, previous to which the President of the Chamber was arrested and sent to prison. The Deputies have issued a protest against the proceedings of the Government.

DENMARK AND THE DUCHIES.—On the 29th Sept. the Holsteiners commenced offensive operations, proceeding from Rendsburg, on both sides of the Eyder. They have attacked Tönning, and the Danes have evacuated the place. At last accounts the Holsteiners had surrounded and bombarded Fredrickstadt. The whole of the neighboring country, by cutting off the dykes of the Eyder, have been thrown under water. It seems that the Holsteiners cannot push their advantages far unless the Danes choose to engage in a general battle. The Holsteiners have done little or nothing offensively. The King of Denmark, the hereditary prince FERDINAND, and their suites have left Copenhagen for Flensburg, whence they would proceed to Schleswig. They will risk a general engagement before the winter comes on, possibly.

AUSTRIA AND HUNGARY.—There is rumor from Vienna that Lord PALMERSTON is urging upon the King of Prussia to insist upon the Holsteiners laying down their arms—and that he has offered an English fleet for the blockade of Kiel. The Grand Duke of Oldenburg has, it is said, declared his readiness to ascend the throne of Denmark, on condition that Schleswig and Holstein shall constitute two undivided duchies of the German empire.

## Great Mail Robbery.

On Saturday night last, three post-office pouches, made up in New York that afternoon, were stolen and rifled of their contents in Philadelphia. The stolen pouches were some of the most important in the great Southern and South-western mails. Those known to be robbed are the pouches from New York city to Richmond, Va., Raleigh, N. C., and Wheeling, Va., the last containing the mails for Ohio, Indiana, and Illinois, (except the lake counties,) Tennessee, Kentucky, Arkansas, Missouri, and the South-west generally. The amount of money stolen is variously estimated at from one to two hundred thousand dollars. About one thousand letters, which were opened and rifled by the robbers, have been found.

Among the letters stolen, was one from Carpenter & Vermilyea, N. Y., to J. W. Maury, Richmond, Va., which covered a remittance of \$740. The letters, packages, &c., opened in search of money, had all been carefully inspected. Checks, drafts, &c., were thrown aside by the robbers as unavailable. Indeed, so observing were the robbers, that a finely-executed fac simile of a \$50 note was left behind in the pile of refuse matter. A number of boxes containing cotton wadding, indicated that a considerable quantity of jewellery was carried off, while book-marks, love-gifts, keepsakes, and other articles, were scattered about in profusion. The robbers carried on their operations partly behind a board fence which concealed them from observation. The robbery was in all probability perpetrated at Broad and Prime streets, near the place where the rifled pouches were found, as that locality affords peculiar facilities for such attempts, and no person at all was in sight of the mail at that point. The railroad there turns a short curve, around which the cars are obliged to move with slackened speed. The driver and brakeman were in front of the baggage-car, to which the mail-car was attached, while the mail agent, Mr. Anderson, was in the passenger car, several hundred yards behind, and out of sight. The mail car was then left at the mercy of any one bold enough to force it. All that the robbers had to do was to provide themselves with a key to the company's locks, jump on behind, open the door, throw out as many pouches as they could, before the cars got under full headway again, and then jump off and dispose of them. Four men suspected of being concerned in the robbery, were arrested in Philadelphia on Monday evening.

## A Whaling Fray.

On the 22d of July last, in lat. 38° N., lon. 36° 50' W., the barque *Parker Cook* fell in with a large sperm whale. When the whale was first seen, two boats were sent in pursuit of him. The nearest boat met him head on, and when nearly abreast of his hump, the boat-steerer darted two harpoons into him; but before the boat could be brought head on and stern off, he broached half out of water and capized her. The line got entangled around the leg of the boat-steerer, John Jarvis, who with great presence of mind, though dragging in the water, took a knife from his pocket and cut the line. His foot was nearly severed from the leg. The other boat picked up the men. Clear of the boats, the whale made a rush at the barque, head on, and struck her with such force, that he buried the cut-water and stem smack up to the plank in the fore part of his head, and the shock prostrated the men on deck. He made another dash at the vessel, but not with such force as the first. In the meantime, the captain of the barque had prepared his bomb-lance, and lowered it down in one of the boats to renew the fight. Three times, within eight yards, the lance was fired into the monster, and eventually set him spouting blood, though at every dart open-mouthed, he made a rush at the boat, requiring the utmost skill to avoid him. In his flurry he was desperate; but after running his rounds, he turned fin up, head towards the sun, and blew his last. He stowed down 103 barrels of oil. When cut in, the barque steered for Fayal, to repair her stem and cut-water, which the whale had started in the encounter.

## Narrow Escape.

Rev. N. HERVEY and wife, with their son, were passing through Madbury, N. H., on their way to this city, on Tuesday, Oct. 8th, in a private carriage. Mr. H. drove into a brook at the side of the road, that his horse might drink.—On entering the water, his horse began to slump, and on taking another step, plunged into the basin of water, carrying

with him the carriage, with Mr. HERVEY and his wife, their son having stepped out before the horse entered the brook. Mr. H. jumped into the water, and managed his horse with one hand by the reins, to keep his head above water, while with the other he held on to his wife, who had sprung out on the other side. While in this condition, the son rushed into the water and took his mother by the arm; the horse then made a leap to extricate himself, and took the carriage from between them. By this time Mrs. Hervey was so exhausted, that it was with great difficulty that Mr. H. was enabled to save her. They had been in this situation about half an hour, when a gentleman, who was passing, came to their aid, and took Mrs. H. from the water. Articles they had with them were considerably injured. The place had all the appearance of a good watering brook, but it is nothing but a mud hole. Accidents have occurred there before.

Eastern Argus, Portland.

## LIBRARY FOR SUNDAY SCHOOLS.

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Lessons of Profit	142	25

Books with this mark (\*) may be omitted in cheap libraries, or those for small children; and books with this mark (†) substituted.

We can supply the above catalogue of books to those wishing to form a good Sunday School Library.

A conspiracy at Milan is also said to have been discovered. The Hungarian refugees have received permission to quit the Turkish territory when the term of location is over.

Kossuth, it is said, applied for permission to remain in Constantinople, but the divan is undecided on this point, which might give rise to complications.

We intend to put our *Tracts* of the first and second series into bound volumes, and shall make an effort to put them into every family within our reach.

"Pathfinder Railway Guide for the New England States, for Oct., 1850, Boston: published by B. D. Hill & Co. on the first Monday in every month, at 5 Washington-st. Price, 5 cents."

"Snow's Boston Monthly Express List, and Forwarder's Guide: a Hand-book of Expresses, Telegraphs, Mails, Packets, steamers, Stages, Omnibuses, Railway Freight Trains, etc., etc." Published as above. Price, 30 cts. a year.

## BUSINESS NOTES.

J. C. Smeal—It was received, and credited to No. 534.  
D. Bosworth—Sent you books on the 14th via Whitehall, by Thompson's express.  
O. P. Allen—R. A. was credited \$2 at the time you mention, to No. 508.  
D. T. Taylor—There was \$2 due per our books, but we have credited him that amount to 508.  
H. H. Gross—It was received.  
B. D. Hill—You was credited at the time to which you refer to 534.  
J. B. Knight—Sent you box of books the 16th by Thompson's expr.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

A. BUCKLEY, of Homer, N. Y., stops her paper, owing 3 00  
Mrs. L. CURTIS, of Moline, Ill., " " " 1 28  
Total delinquencies since Jan. 1st, 1850 ..... 98 64

## TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense		\$250 00
* Previous receipts	3 50	
J. Barnes	25	M. C. Spiller..... 3 00
E. W.	1 00	J. F. Guild..... 50
L. Kimball	1 00	T. Addelman..... 5 00
Seth Munn	3 00	J. L. Smith..... 3 60
Secret Friend	5 00	Bro. Bebee..... 75
John Nocke	50	J. Locke..... 1 00
E. Warner	5 00	Church in Newburyport 20 00
F. Davis	1 00	Church in Philadelphia 16 00
M. Buckley	1 00	Church in Burlington..... 2 00
J. Belden	2 00	S. Foster..... 2 00
A Friend	1 00	W. H. Fernald..... 1 00
Friends in Caldwell's Manor	1 25	J. Nash..... 1 00
Mrs. Mann	1 00	Friends in Odelltown..... 5 00
Total receipts	1 00	
		92 75

## TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Church in Northboro' ..... 2 00

## FOR BRO. N. SCUTHARD.

Mrs. Shute..... 1 00  
T. L. Tullock..... 3 00

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a Conference in the Poad meeting-house, Bradford, N. H., commencing Friday, Nov. 8th, at 10 A. M., and continue over the Sabbath. Bro. Preble and Lock are expected to attend. In behalf of the brethren, J. CUMMINGS.

Bro. A. Merrill will preach at Northfield, Mass., Oct. 23d; at Athol, 25th; South Ashburnham, 28th; Fitchburg, Sabbath, 29th; Lunenburg, 29th; Marlboro', 29th; Northboro', 30th; Holden, 31st; Worcester, Nov. 5th; Brimfield, 6th; Ware, 7th; Granby, 8th; Springfield, (at Bro. Currier's hall), Sabbath, 10th; Haydenville, 11th; Ashfield, 12th; So. Hawley, 13th. Each (except Sabbath) at 7 P. M.

Bro. B. Morley may be expected to preach at Northboro' on the first, third, and fifth (when a fifth occurs) Sabbaths in each month. On the second and fourth Sabbaths he will be at liberty to supply other places.

Bro. S. W. Bishop will preach at Ashfield, 22d; 7 P. M.; South Belchertown, 24th, do; Athol, Sunday, 25th, evening; N. Yarmouth, Vt., 30th, do; Dummerston, 31st, do; Newfane (where Bro. Whitaker may appoint), Sunday, Nov. 3d.

Bro. Chase Taylor will labor with us for the present. If any of our ministering brethren wish to exchange with him, they can write to him at South Weymouth, Mass.

In half of the Church. DAVID FORD, Clerk.

Bro. Wm. Ingmire will preach at Brockett's Bridge, N. Y., Sunday, Oct. 30th, and continue in the neighborhood two or three weeks, as the Lord may seem to direct.

Bro. R. V. Lyon will preach in Ashfield, Mass., Oct. 19th, 6 P. M., and remain over the Sabbath; Abington, Ct., Sabbath, 27th.

Bro. E. Crowell will preach in Litchfield, Me. (Waterman's school house), Sunday, 27th; Brunswick, 28th, evening; N. Yarmouth, 29th, do; West Falmouth, (where Bro. Marston may appoint), 30th, do.

Bro. J. Pearson, Jr., will preach in the Academy Hall at Kingston on Sunday, 20th.

Bro. N. Billings will preach at Springfield, Mass., the third Sabbath in November.

There will be a Conference in North Danville, Vt., to commence the second Sabbath in November, and continue over the following Sabbath. Bro. E. Burnham and I. H. Shipman are expected to attend. B. S. REYNOLDS, E. THOMPSON.

Bro. L. D. Thompson will preach in Piermont, N. H., Sabbath, Oct. 20; Grafton, 22d; Hull, 23d; Lake Village, 24th; Barnstead, 25th; New Durham Ridge, 27th; Exeter, 29th; North Abington,



# ADVENT



# HERALD

Luke 9: 8-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, OCTOBER 26, 1850.

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PROPRIETOR AND EDITOR

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### LIFE.

Life is onward : use it  
With a forward aim ;  
Toil is heavenly—choose it,  
And its welfare claim.

Look not to another  
To perform your will ;  
Let not your own brother  
Keep your warm hand still.

Life is onward : never  
Look upon the past ;  
It would hold you ever  
In its clutches fast.

Now is your dominion,  
Weave it as you please ;  
Bind not the soul's pinion  
To a bed of ease.

Life is onward : try it,  
Ere the day is lost ;  
It hath virtue : buy it,  
At whatever cost.

If the world should offer  
Every precious gem,  
Look not at the scoffer ;  
Change it not for them.

Life is onward : heed it  
In each varied dress ;  
Your own act can speed it  
On to happiness.

His bright pinion o'er you,  
Time waits not in vain,  
If hope chant before you  
Her prophetic strain.

Life is onward : prize it  
In sunshine and in storm ;  
Oh, do not despise it  
In its humblest form.

Hope and joy together,  
Standing at the goal,  
Through life's darkest weather  
Beckon on thy soul.

## Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IX.—THE SOLDIERS OF CHRIST.

"He that hath an ear, let him hear what the Spirit saith unto the Churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

(Continued.)

Again, faith triumphs in difficulties ; the greater the difficulty, the more faith triumphs.—It is the law of sense, that the greater the difficulty the more it desponds ; it is the law of faith, that the greater the difficulty the more manfully it meets it. Thus, for instance, sense says, "My sins are like the crimson in their dye, and like the purple in their hue, and I have therefore no hope of heaven." Faith replies, "Though your sins be like crimson, they shall be as wool ; though they be as purple, they shall be as white as snow." Sense says, "Heaven is far away, and I do not know the road, and shall stumble in the way, or I shall miss the path, and I shall never get to heaven." Faith answers, in the tones her Master taught her, "I am the way, the truth, and the life ; him that cometh unto me I will in no wise cast out." God says, "Sara shall have a son ;" sense bursts into laughter at the absurdity of it ; faith believes the promise, and Abraham becomes the father of all them that believe.—Sense says, "We do not know what to do ;" but faith says, "Our eyes are toward God ;" and God answers from the skies, what faith returns in echoes of triumph, "Stand still, and see the salvation of God."

Thus it is, then, that faith is the victory that overcomes the world. I would only state to

you, that if you wish to see the idea of which I have given you the merest outline worked out with great power, great splendor of imagery, great depth of thought, let me ask you to read Archdeacon Hare's "Victory of Faith." It is a work full of rich and beautiful thought.—Some things there are in it, perhaps, about which we may differ, but it is, in the main, admirably calculated to edify and instruct. He and Trench, and others, constitute a new type class of divines who are appearing in the Church of England. I hope they will not lean too much, as it is feared some do, toward Germany, as the divines on the other side lean too far towards Rome. Perhaps it is God's design that they shall balance each other, and that the result shall be the old evangelical truth proclaimed by a Latimer, preached and riveted by a Cranmer, and, blessed be God, found in all denominations of true Christians at this moment, and so a revival greater than ever has been since the blessed Reformation.

I need not quote to you instances of those who by faith have overcome the world. Abel is one of the earliest specimens. Cain, personating sense, presented on the altar the loveliest flowers, and thought that, from their fragrance and their beauty, these would be the best sacrifice. Faith, in Abel, conscious of its sins, took a lamb and shed its blood, because it trusted in the Lamb of God slain from the foundation of the world. Enoch overcame the world, for he walked with God amidst the opposition of the world. Noah overcame the world, for he believed God when the world laughed at his predictions, and built the ark whilst the world uttered its sneers, overcoming the world by faith. Abraham overcame the world, when he left his own land and went forth not knowing whither he was going, only knowing this, that God had prepared for him a city in the skies, whose builder and maker is God. Moses overcame the world, when he refused to be called a monarch's son, and despised the riches which would accrue from being connected with a monarch's prime minister, preferring, nobly preferring, affliction with the people of God, rather than to enjoy the pleasures of sin that were but for a season.

But let me explain one or two more of the features of the soldiers of Christ. First, we are told in Scripture, that those who belong to Christ and overcome the world are they who are "chosen in Christ before the foundation of the world." If you ask me to explain the doctrine of election—I answer, I cannot ; if you ask me to harmonize it with man's responsibility—I cannot. I read this, and I cannot dispute it—"chosen in Christ before the foundation of the world ;" not because God foreknew they would be holy, but in order that they might be holy. And again : "Elect according to the foreknowledge of God, through sanctification of the Spirit and belief of the truth." Only suffer me to say, that election in the Bible and election in our Scotch confession of faith seem to me very differently stated, though, no doubt, they mean the same thing. The one is hard, dry, and metaphysical, almost rationalistic—the other always accompanied with great practical truths, and solemn responsibilities and duties ; the one man's planting, the other God's inspiring. Those, then, that overcome the world are chosen in Christ before the foundation of the world ; and, secondly, they who are on Christ's side, and overcome the world, are "purchased by Christ." You are not your own ; you are redeemed with the precious blood of a Lamb without blemish and without spot. What a solemn truth is this ! We are not our own. Man says, "I can do what I like with my own." You have just one thing that is your own, and that one thing is your sin.—Your souls are not your own, for God says, "All souls are mine." Your life is not your own, you cannot fix the day when you will give it up, and no human being fixed the day when that life was bestowed. I have often thought that when man is awake he feels that his life is his own ; but when you lie down and fall asleep, does it not seem to you as if you had

let go your grasp of life—as if your life were loose, as it were ? When you retire to bed in the evening, it seems the foretaste of death—then you let go life and it remains with God whether your heart shall beat in eternity or beat in time the next day. We are not our own. Your money is not your own ; the image and superscription of Christ is on all. Your influence is not your own. We are stewards, not proprietors ; we have not even a lease of anything ; we are tenants from year to year, from month to month, from day to day. We have no lease of life, still less a freehold ; we have no inherent property in anything we possess. God puts his hand into the midst of them, but (blessed be his name !) it is a Father's hand, and takes the lamb from the midst of your family into his own bosom ; he commands the hurricane to enter your shop or your counting-house, and sweeps from you, because he has other uses for it, all you have accumulated. God sends his angel, who breathes upon you as he passes, and you are laid upon a sick-bed. Nothing is your own ; all is God's ; the responsibility only is ours of consecrating it to his glory, or desecrating it to the service of sin, of Satan, and of the world.

Again, those who are on Christ's side and fighting under his banner, and who have overcome the world, are those who have fled to him and sought acceptance from him through his precious blood. A Christian is one running from himself, and seeking refuge in Jesus—who rests upon the cross—who believes in Jesus—who has confidence in the Bible, and expects, through that confidence in him, forgiveness of sin, holiness, happiness, and joy. What a blessed truth is that, that God is our Father ! I sometimes wish I could invent a few new words, in order to express more fully and forcibly my ideas. I am perfectly sure of this, that much of our sermons fail in their purpose, just because the words in which we express our ideas are so common that they roll off like dew-drops, from the green leaf, without leaving the least lasting impression behind. The words we employ are so common, so hackneyed, that we fail to perceive the expressiveness and beauty of the meaning. Let us try to realize this thought, that God is our Father, loving us infinitely more than we ever can or shall love him. It is worthy of observation, that all affections grow intenser in their descent, not in their ascent ; a father loves his child far more strongly than that child loves its father. Now, God is the great Father—he is our Father ; and that Father would do for us infinitely more than you fathers, being evil, would do for your children. He himself tells you, "If ye, being evil," with all your sins, with all your imperfections, with all your passions, with all your prejudices, "will give good gifts to your children," because you love them, "how much more will your Father who is in heaven give"—what ? not faith, not grace, not glory, but Deity himself, "the Holy Spirit, unto them that ask him ?" What a precious truth is this ! May we realize it, make it our own, live upon it ; and so our life will be the blessed life.

And in the next place, they that are Christ's soldiers, and conquer in his strength, are those that cleave to Christ's word. I look upon this as a most important test in the present day : it may be that articles are good, that confessions of faith are good, that liturgies are expedient ; this may be ; but it is quite certain that no articles, nor creed, nor confession, nor liturgy is fit to be the rule of faith. God's word alone is our directory. Whatever is written within the boards of the Bible is obligatory upon you and me, as if God bowed the heavens and spoke at this moment. Whatever is outside the boards of the Bible, however popular, however plausible, however eloquent, you may receive or you may reject as you please, it does not touch your responsibility to God, or your hopes of everlasting happiness. The Christian takes God's word as his infallible directory, as his lamp from the throne shining in a dark place. He receives it not as a dogma for discussion, as a theory for dispute, as a problem for solution,

but as a truth for hearty reception. Hence, it has always seemed to me the essence of folly, to hear a man open the Bible, and say, God says this, and now I will prove it to you.—What is the use of proving what God has said ? We prove propositions that are human : we accept truths that are divine. We may elucidate or explain, by comparing Scripture with Scripture, but to say, This is my text, and I will now prove it, is to bring a glow-worm to add to the splendors of the meridian sun, the conjectures of man to strengthen the testimony of God. Hence, those that are Christ's soldiers, and fight under his banner, cleave close to his word, and evermore appeal to it in all those disputes in which one good man says this, and another good man says that. The old Scotch Covenanter's request on hearing a theological controversy, "Rax me the Bible," was truly Protestant. If the controverted dogma be not there, it is no concern of ours : if it be there, bow before it as an order from the Most High, and fear not the silly charge of bibliolatry.

And the last feature I will notice of those who are Christ's soldiers is, they love the Saviour with all their heart ; and when there is love in the heart, there is light in the head, and direction to the feet, because they that love Christ need no diagram of duty, no human directory, no binding law, for love is the fulfilment of the law. Those who are thus fighting under Christ's banner are some in Europe, some in Asia, some in Africa, some in America, some in Australia ; some are on the equator in burning sands and parched deserts, or amid the frozen ledges of Iceland, or in the region of perpetual snow : color and clime have nothing to do with God's relationship to us, or our relationship to him. Some are in palaces, some in huts, some in catacombs, some in prisons, some in subterranean mines : some are upon the steppes of Tartary, and some on the mountains of Switzerland : some, like Abel, were neither circumcised nor baptized ; some, like David, were circumcised but not baptized ; some, like Paul, were both circumcised and baptized ; and some, like Luther, baptized, but not circumcised ; and some, with no baptism of man, but with the consecration of the Spirit of God.

Such are sure of the victory. Christ intercedes for them ; the Spirit intercedes within them ; angels minister to them ; all things work for their good ; circumstances may vary their condition, but it cannot rend their union and communion with their Lord. Sodom blazes behind them, but Jerusalem shines before them from afar, and all the thunders and the voices and the cries of dissolving dynasties and crumbling thrones are but the settling, not the overturning of the foundation, on which they stand secure as beneath the shadow of the omnipotence of God.

Now, those who are on Christ's side and thus overcome, shall, it is said, be admitted to the tree of life. This tree I have described in previous lectures, and I need not, therefore, repeat anything I have said. I merely add this, that that tree which was lost in Paradise the first, shall be replanted and bloom for ever in Paradise the second. The meaning of the promise is, that they who believe in Jesus and overcome the world through his blood, shall partake of and inherit unceasing, everlasting life. It denotes the perpetuity of this life, "they shall live for ever and ever." No wintry cloud shall overshadow them, no earthquake or hurricane shall uproot them, no lightning shall blast, and no tornado shall scathe them. The source of their life is beyond the reach of mutability or change. It denotes, too, nutriment. Man is a creature ; the highest angel in heaven is a creature ; he has no inward, inherent, aboriginal, spring of life ; and therefore the statement, that believers shall eat of the tree of life, denotes that in heaven their life shall be, what it was on earth, a derived life, not original and inherent. It may also denote that all believers shall gather round that central object and form one happy, holy, and inseparable group for ever. And the promise—"I will give unto him that



overcometh to eat of the Tree of Life," is evidence that it is not of merit, but by grace.

And now let me notice, in closing my remarks upon the address to the Ephesian Church, that the promise is here distinct from the rest of the epistle: It is said, "To him that overcometh," which shows that the Church itself would not overcome. He first states the excellences of the Church, he then mentions its deficiencies, and he says to her "that unless she repents he will remove her candlestick out of its place," *i. e.* will cause her existence as a Church to cease. In order to show how this prediction has been fulfilled, I will read you a short account of the history and present state of that Church.—(To be continued.)

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### The History of Chiliasm.

In our last article upon the Apostolicity of Chiliasm, we gave the history of that doctrine during the first two centuries and a half. Our statement was to this effect,—that during that period Chiliasm was the universal doctrine of the Church. In following out the history of this system, we make a second statement, viz:—

That the attacks made upon Chiliasm about the middle of the third century were made by men noted for unsoundness in doctrine, and proverbial for their misinterpretations of Scripture.

Heresy now began to lift up its head within the Church, and one of the first objects of assault was CHILIASM. Heresy had hitherto been confined to inferior men,—men of no note, or name, or learning,—men whose gross extravagances prevented their being heard or heeded,—men such as the Gnostics, who had no claim even to the name of Christian. Now, men of note, imbibing a false philosophy, derived from heathen schools, began to undermine the Church's faith, and to strike out the most vital sections from her creed. Of these the foremost was Origen. Able and learned beyond all his contemporaries, he stands on the list of the Fathers of the Church in the third century. Yet it is somewhat difficult to know why he should have such an elevation assigned to him. Professing to acknowledge Christ, he yet so explained away the truth concerning Him as to leave but few of the vital articles of the ancient Church's creed. In words reverencing Scripture as the true utterance of God, he so thoroughly mystified every verse of it, and rendered it entirely such a book of riddles and fancies, that no one could discover from it what God had really spoken. No enemy of the faith, wishing to discredit and disparage the Bible, could have taken a more successful plan than that of Origen. Besides this, he boldly denied some of its essential truths; such as that of the future punishment of the wicked. No one from his writings could learn the way of life. It is very doubtful whether he understood justification by grace, through the righteousness of the Son of God. His theology is so diluted with the Alexandrian philosophy, that the simple truth of God is almost invisible. His object was to heathenize or Platonize theology, as well as to spiritualize (if one may call it so) the Scripture into any form he pleased.

Far more deep and abiding injury has been done to the truth of God by such men as Origen, than by Cerinthus, with his grossness and fanaticism; far more of the seeds of lasting and wide-wasting heresy and mysticism were sown by Origen's mode of exposition than by all the efforts of Gnosticism together.

Now, hear what the Church-historian Mosheim, says of Origen's connection with Millenarianism: "In this century (the third) its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."

Hitherto the only opposition to the doctrine had been from the Gnostics. These heretics were its first opponents: but their odious character had neutralized the opposition, so that in spite of it, Millenarianism still remained the universal creed of the Church. But now, when Origen arose to assail it, there was a more likelihood of success. He had a name in the Church for piety, for zeal, for learning. Men listened to him; many imbibed his teaching; and from that day Millenarianism was no longer the universal belief of the Church. It had to do battle with Origenism; and it is remarkable that it was not until the weapons of a false philosophy had been called in, not until the leaders of the Church had learned to platonize, or heathenize, that any progress was made in assailing Chiliasm. So long as the Church kept aloof from the influence of philosophic paganism, so long she held fast her Chilianic creed; but the moment she yielded to its seductions, and brought the Alexandrian philosophy to bear upon theology, she began to let it go. Chiliasm was one of the first truths that was attacked, and it was among the first that perished by the insidious but most potent poison of the Pagan schools. Justification by grace

was one of the first truths that Rationalism assailed in the last century, and so Chiliasm was one of the first which Origenism did battle with in the third.

But why this special grudge against Millenarianism among the disciples of the Alexandrian school? Why single this doctrine out as the first to be made away with in this warfare of philosophy against Christianity? Because Millenarianism takes for granted a simplicity and literality of interpretation which utterly repelled the heretical advances of Origenism. It was inconsistent with that father's sentiments, says the historian already quoted, and, therefore, he opened his first fire against it with such zeal. Either Chiliasm or Origenism must fall. Both could not stand. Things so incompatible could not coexist. The man that maintained that Scripture must have three or four meanings, each more recondite and mystical than the preceding, could have no tolerance for a system which bases itself upon the simple literality of the Word. And it is somewhat striking that in order to overthrow Chiliasm he must try to arrest the Scriptures in their plainness out of her hand: in seeking to subvert it, he must undermine the divine oracles. With a whole Bible simply interpreted, he cannot hope to succeed; but with a Bible diluted, mystified, allegorized, platonized,—in one word, *Origenized*, he can overthrow any truth, however scriptural and vital: he can build up an error, however unscriptural and pernicious.

In mourning over the success of this first and great onset upon Chiliasm, we can take refuge in this consolation,—that he who assailed it so successfully did so by weapons which few in our day would venture either to use or to touch. It did begin to decline from the middle of the third century, but it declined with the purity of Scripture interpretation. This conjunction in decline is singular and ominous. It is one fitted to make men think and inquire. If there should exist a prepossession in favor of any doctrine, it should be in favor of that which was the Church's creed in best and purest days; and if there should be a prejudice against any doctrine, it should be against that which, in order even to gain a single foot of ground, had to call in the aid of Origen and the Alexandrian philosophy.

Thus, then, we have seen that the first assault upon Millenarianism was by the Gnostics, but without effect. We have seen the second, by Origen, with very considerable success. In both cases the opposition came from men noted for unsoundness in the faith; and in the latter, it was the unsoundness that contributed to the success. We pass on, however, in our sketch.

The third opponent of Chiliasm was Dionysius of Alexandria, a disciple of Origen. Of him we need not say much, as he was a follower of Origen, and of the Alexandrian school of philosophy (though afterwards he became the personal enemy of Origen). This only we may mention, that his speculations on the Trinity were suspicious, if not unsound, and he is charged by one of the ablest writers on the Divinity of the Spirit with holding, along with Origen, corrupt doctrine, *corrupta doctrina*, upon this point.

He is said by Eusebius to have discomfited the Chilians of Arsinoe, in Egypt, and to have silenced Chiliasm. To a certain extent, it is likely that this is true, at least in so far as Egypt was concerned. And, granting that the discomfiture extended beyond Egypt, and that his work "Upon the Promises" had an influence over the Church at large, we see in his case, as in that of Origen, that it was heathen philosophy that had triumphed over Chiliasm, and the man who wielded that philosophy so successfully was a man unsound on many points, especially on the Trinity, and of whom Neander thus writes: "He is reported to have made use of expressions which afterwards became favorite mottoes of Arianism, as, for example, that the Son did not exist before he was begotten; that there was a moment when He did not as yet exist; he also declared himself opposed to the *Homousion*."

Thus it was the heretics of the early ages that were the opponents of Millenarianism.—The Gnostics could not tolerate it. The Origenists could not tolerate it. The whole Alexandrian school took weapons against it. It was heathen philosophy, or Platonism, that set itself with such zeal to overthrow it, and rested not till it had roused a great portion of the Church against it. And then, all the while the Millenarian fathers were the great upholders of orthodoxy. They fought the battle with the Gnostics, and most vigorously condemned and confuted Cerinthianism; that very Cerinthianism which they have been not seldom identified with, but which they ably opposed. Millenarianism and orthodoxy went hand in hand; Millenarianism and heresy were resolute and irreconcilable foes.

Is it possible that, after this, we can be still vilified as the allies of heresy? Is it possible that history can be so thoroughly perverted or misread as to be used for the purpose of exciting prejudice against us? Can that system en-

danger Christianity, or disorganize theology, which in the early ages was the great upholder of all sound doctrine, the great ally of all pure theology, the great enemy of all departure from "the faith once delivered to the saints?" Is it conceivable that any fair and honorable mind, looking at these facts, can fail to say: "Well, Millenarianism may, perhaps, not be true, but seeing that it was the belief of the Church for two centuries and a-half, and seeing that during all that time it was the fast friend and associate of orthodoxy, the confuter of each heresy as it rose, it can be neither very hateful nor very dangerous, and possibly it may turn out, after all, to have some truth contained in it, truth which it were well for me to search out and to receive, if I desire to resemble in faith and love, in holiness and heavenly-mindedness, the saints of these earlier and more blessed times."

But there is more yet to be said respecting the opposition to Chiliasm. It was this that led to the opposition which arose to the Apocalypse itself. Attempts were made to discredit this book in order to discredit Chiliasm. The only way of assailing Chiliasm successfully was through the Apocalypse. Accordingly, suspicious began to be thrown upon its authorship, and Eusebius hints that it was the work of another John, not of John the Apostle. Nay more, its divine authority was attacked. It was believed to be the stronghold of Chiliasm. For few thought of spiritualizing its 20th chapter. That was deemed so plain, as not to admit of any meaning but a literal one. So that the only way of setting aside its clear evidence in behalf of Chiliasm was by denying its inspiration. They first imputed it to Cerinthus, in order to disparage it by the discredit of his name, and then they denied it wholly.

So that there were only two ways in which it was supposed that Chiliasm could not be assailed,—first, by denying the inspiration of the Apocalypse; secondly, by adopting the philosophic mysticism of the Alexandrian or Origenic school. It is surely no discredit to Chiliasm that it was undermined and ultimately swept away by this double process. Nay, is it not a high tribute of honor which is paid to it, when it can be said to no other method of assault did it yield. As long as the Apocalypse was honored as the Word of God, so long it retained its prominence in the belief of the early Church. So long as simplicity of interpretation was retained, and the Church had not learned to Platonize or heathenize, so long it held fast its place as part of the undisputed creed of the Church. It fell only when sapped by a two-fold influence, by means of which, almost every vital doctrine was by degrees expelled from the Church. It fell, but along with it fell such doctrines as justification by grace, the Godhead of the Spirit, and the certainty of future retribution for the wicked. It fell, but it was at the hands of men vitally unsound in faith, and extravagant beyond measure in their theories of interpretation. Had it sunk before the efforts and the arguments of men whose orthodoxy was unquestioned, and whose spirituality stood high, its downfall need have been no scandal to our opposers and no honor to us; but overthrown by men whose names no one in our day would wish to see associated with any cause which they esteem, or system which they prize, it must be felt by our opponents that they have little cause to glory in an achievement effected by such instruments. Their victory brought with it no honor to their system; our defeat was one of the most signal triumphs which our system could have won.—(To be continued.)

### "Gathered to his People."

Such a chapter as the twenty-fifth of Genesis, composed chiefly of names, is apt to be passed through too rapidly by unstudious readers.—Yet even the most lax attention will be fastened by such a verse as the eighth—"Then Abraham gave up the ghost, and died in a good old age, an old man and full of years; and was gathered unto his people." Here is a remarkable collection of epithets applied to death and burial, every one of which is well worthy of consideration, and may suggest some profitable thoughts. By "giving up the ghost" we now understand, giving up his spirit, as by "ghost," we usually suppose "spirit" to be meant.—We doubt if the translators intended it to bear this sense; but apprehend they rather meant it to express the giving up the breath of life, or *breathing out one's life*, which is the true meaning. It is there simply equivalent to the modern and usual phrase, "he expired." The term is thought by Jewish writers to express death by old age only, without previous sickness or pain. This is the kind of death which results from the natural dissolution of the body, when the radiant heat and moisture by degrees dry up and wear away. Such a kind of death was that *Euthanasia*, that good and easy departure, which was greatly desired by the ancients, and which was indeed desirable, when old age was really venerated, and treated with solicitude and respect—with far more of both than, we fear,

it finds under the influences and activities of modern civilization. This kind of death, this gentle sliding out of life, had been promised unto Abraham, as a blessing. "Thou shalt go to thy fathers in peace." "thou shalt be buried in a good old age."—Gen. 15:15. And we are now informed that this took place, to show that there was no point, however comparatively inconsiderable, in which the promises of God were left unfulfilled. The conviction which Abraham in life and in death was enabled to realize of the Lord's faithfulness to His promises, must have been the source of his highest joys and deepest consolation. And it may be so to us. We have still better hopes and promises from God, than those that were given to Abraham; and we shall be happy here or miserable in proportion to the intensity with which we are enabled to realize the conviction, that all the promises of God in him (Christ) are yea, and in him amen."

But Abraham is also said to have "died in a good old age." Not only in old age, but in a good old age. The old age which the sacred writer calls good, is very different from the sad, broken, fretful, and weary, old age, of which these latter generations seem to furnish more examples than were dreamt of in old times, which invariably speak of old age as a good and a blessing. But this old age is good, because healthful, sound, long in coming, leaving the senses still in perfection, and free from that peevishness and moroseness which makes old age unpleasant in and to so many.

He was "an old man." He was a hundred and seventy-five years. His great grandfather had reached to two hundred and thirty years, and his father to two hundred and five years; yet so rapidly was life falling, that although Abraham died at a comparatively early age, he was an old man among his contemporaries.— Fallen as the duration of life had, his years passed by a hundred, the ordinary limit at which human life has now stood for many ages. He had seen the years which few of our people survive, before he entered the land of Canaan, and one hundred years he had passed in that land. He was however not only old; he was "full of years." The word "years" is not in the original; and the word rendered "full" is, to be satisfied, satiated, or filled, and is often in Scripture applied to a person having had enough of food or drink. It may, therefore, here, well signify, that Abraham had lived as long as he desired; had finished the business of life; and was quite willing to die. He was satisfied with life; he had had enough of it, and stood with girded loins, ready to depart.

Finally, "he was gathered unto his people,"—a striking phrase, over which the mind lingers. What however does it really mean? It is commonly interpreted to apply to burial—to sleeping in the grave with one's kindred and friends. But this is not the sense here, it would seem. His people were not here, nor was he here buried with them. Sarah was the only one belonging to him who had died in this land, and with her he was buried. What, then, can this gathering to his people mean, but that his soul was gathered to theirs? The phrase is certainly more appropriate to the soul than to the body; for the body is gathered to corruption. It is usual to say, that in the Pentateuch there are no indications of a life to come. Is not this one such indication? The usual form of the expression is "to be gathered to one's fathers," yet in other instances, as in this, it is applied to those who could not be said to be gathered to their fathers in the grave. It is also spoken of as a blessing to those who were so gathered. It must, therefore, it would seem, imply not only their continued existence, but their existence in a state of blessedness. In other words, those to whom Abraham, Isaac, Jacob, and others, were gathered or assembled at death, must be to some then really existing; for to those that had no form of being there could be no gathering. It appears, therefore, that there could hardly be any plain foundation for the phrase, if well examined, but in the belief that the fathers, to whom they were at the death of the body assembled, had then a real existence.

So then, it is seen, that these patriarchal fathers had the same desire, and the same hope, of being gathered at death to all they had in past times venerated, loved, and lost, that we have. Indeed it stands to reason that they should have had it. The condition of any people would seem scarcely tolerable without it.—Is it creditable that men who then walked with God and were honored with direct communications from him, were left in the dark on matters so essential to their comfort? that when they followed their dead ones to the tombs, they could not say that they should ever again behold them; and that in due time—in a time not long to any—they should themselves be gathered to the great assembly of those, who died once, and are yet alive for evermore?—Did David, when in a later day, he said of his lost child—"I shall go to him, but he will not return to me,"—speak only of the grave or of something beyond the grave? Let the heart answer.

Kitto's Bible Illustrations.



**"Climbeth up some Other Way."**

The Scriptures reveal to us but one way that leads to heaven, and, notwithstanding it is so distinctly announced, and so clearly defined, "that he may run that readeth it," still, multitudes are disposed to climb up some other way.

Our Saviour exhorted his hearers, "Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat.—Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." The way to heaven, then, is entirely the reverse of any other—as opposite, indeed, as light is to darkness; for, while one terminates in eternal blessedness, the other leads down to darkness and woe.

The reasons, however, are obvious, why the sinner "climbeth up some other way."

**He chooses to retain the pride of his heart.**—The way to heaven is an humble, self-abasing way. The heart is yielded up to God, and the individual sits at the Saviour's feet, and there learns lessons of heavenly wisdom. His mind is meek and docile; he receives the kingdom of God as a little child. In the way to heaven, the "haughtiness of men is humbled, and the Lord alone is exalted." But he who "climbeth up some other way," retains the pride, obstinacy, and rebellion of his heart.

**He cherishes the spirit of unbelief.** The way to heaven is one of faith—trust and confidence in Christ. The soul is united to Christ by faith, and by faith lives upon him and grows up into Him who " filleth all in all." During the course of the Christian pilgrim on earth, he needs the constant exercise of faith in the Redeemer, to enable him to "overcome the world," and to "press toward the mark of the prize of the high calling of God in Christ Jesus." But he who "climbeth up some other way," cherishes the spirit of determined unbelief toward the gospel, and thus despises and rejects the Son of God.

**He looks with complacency upon his own righteousness.** He who is in the way to heaven, renounces all personal merit. He has nothing which he can call his own but his own sins; and those will ruin him for ever, unless "covered" by the righteousness of another. Not one of all the thousands and millions who are struggling up the narrow way to heaven, looks with approbation upon a solitary act by which he hopes to be acquitted in the sight of God.—The language of the ransom on earth and in heaven is, "The Lord our righteousness." But he who "climbeth up some other way," builds his hope of heaven upon some works of his own, which he deems meritorious—and fondly, though fallaciously, expects to purchase the forfeited favor of the Almighty. Fatal delusion. "By the deeds of the law no flesh shall be justified in his sight."

**He loves sin.** The way to heaven is against "the world, the flesh, and the devil." It is against all sin. It is called, by way of eminence, "The way of holiness; and the unclean shall not pass over it, but the redeemed shall walk there." He who loves sin, habitually indulges in it, unwilling to renounce it, and put it away forever, "climbeth up some other way;" but instead of reaching heaven he will fall into hell.

Reader, are you climbing up to heaven some other way? Will you venture upon an impossibility? Shall you be charged with being a thief and a robber in the last day?

Watchman and Reflector,

**He is a Christian.**

He is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth, sheweth forth righteousness." "He sweareth to his own hurt, and changeth not."

He is a Christian. Then he is an honest man. He had rather wrong himself than wrong his neighbor. In whatever business he may be engaged, you may be sure that his dealings will be honorable and upright. "Provide for things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian. Then he is a humble man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's interposing love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian. Then he is a kind man. He feels interested for his neighbors; and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment.—"The law of kindness is in his tongue." "To godliness add brotherly kindness."

He is a Christian. Then he is charitable.

He is prompt to attribute right motives rather than wrong to others whenever it is possible.—Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian. Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hands. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

He is a Christian. Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be derived or preserved in the soul. "In everything, by prayer let your requests be made known unto God." "When thou prayest enter into thy closet."

He is a Christian. Then will he cherish and cultivate in his relations to God, and in his intercourse with them, "whatsoever things are true, honest, just, lovely, and of good report."

But suppose a professor of religion does not exhibit or strive to cultivate these lovely characteristics? Then he is no Christian!

**Unity of the Human Race.**

1. "And God said, Let us make man in our image."—Gen. 1:26. "A male and a female created he them."—Gen. 1:27. Who could have inferred from this language, that there was more than one creation of man? or more than one male and female? Is the meaning that Adam was only "a first man," and Adam and Eve only a first pair? No reader of the Bible alone could indulge in any such a fancy. The language of Paul utterly forbids it when it is imagined. "The first man Adam was made a living soul." The first man is of the earth, earthy.—1 Cor. 15:45-47. The headship of the race is emphatically expressed. Adam was the first man, and from him all have their type and blood.

This is further evident, by the language which exhibits Christ as the representative head of our race, in a very different but more important respect. "The last Adam (Christ) was made a quickening spirit." "The second man is the Lord from heaven."—1 Cor. 15:45-47. "The man Christ Jesus." "The seed of the woman." How varied are the phrases, to show to the world the unity of the races for whom Christ died. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15:49.

To contend that only one race, the Caucasian, is thus descended from Adam, is to leave all the rest of the world without an interest in the promises and salvation of the second Adam, "the Lord from heaven." To this view the prayer of our Lord and Saviour is directly opposed, "Our Father who art in heaven." The unity of the race is involved in the whole plan of mercy by the Redeemer, as the first and second Adam are connected, and their relation to the race unfolded.

2. The depravity of man is traced in the Bible to the sin of Adam and Eve. That all the races are depraved, there cannot be a doubt. Adam begat a son in his own sinful likeness.—We come at once to the Unity of the race.

In the Gospel, this is fully sustained. "For as in Adam all die."—1 Cor. 15:22. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12. It may as well be denied that all men die, as that all do not belong to the same Adam.

To this should be added the declaration—God hath "made of one blood all the nations of men to dwell on the face of the earth," (Acts 17:26); and the great commission of the Saviour to the Apostles, "Go ye into all the world and preach the Gospel to every creature."—Mark, 16:15. In Christ shall "all be made alive."—The application of the doctrine of salvation must be confined to the same one line of descent by which "sin entered the world," and all became sinners. Both the law and the Gospel make necessary the unity of the human family.

3. The creation of one human pair can only be added here. There is a marked difference between the statements of Gen. 1, in respect to the creation of man and animals. The latter may have been produced in different parts of the earth, and have those local centres of which naturalists speak, though this is not probable; but in respect to man, one pair alone is mentioned or adverted to in the whole compass of Scripture, as the origin of the human race. This argument from the Scripture itself is irrefragable. Till another pair, or another distinct family shall be ascertained from the Bible, this

subject is beyond dispute. To the Scripture only is the appeal in this case to be made.—No rational criticism on the language of the sacred record, has yet induced the shadow of a doubt. The doctrine of the Bible is the unity of the human race.

Dr. Smythe.

**The Home of the Soul**

What a beautiful thought was that of Moses, the man of God, "O God, thou art our dwelling-place in all generations!" Changes are continually occurring in this world; "man, being in honor, abideth not;" kingdoms rise and fall; the day is coming when the earth and all the works that are therein shall be burned up; they shall wax old like a garment, and as a vesture they shall be changed; they shall be folded up and laid aside as worn-out clothing, to be used no more in the same fashion: but the eternity and immutability of our God and Saviour shall ever remain the same for our consolation and refuge.

The holy apostle affords us the example of staying himself upon the same consideration. Since such is the steadfastness of the Most High, every word of his is reliable, every promise is worthy of uninterrupted trust.—That promise can no more fail, than Jehovah himself can cease to exist. Our Lord has confirmed it, when he said, "Heaven and earth shall pass away, but my words shall not pass away."

Whatever changes or reverses, therefore, may take place in the sublunary affairs, though we may lose house and home, and our worldly all, we have in our Maker a changeless dwelling-place. The bosom of God is the Home of the Soul.

So saith St. John, "He that dwelleth in love dwelleth in God." To dwell in God, or to have God for our dwelling-place, implies reconciliation, for "how can two walk together," much less dwell together, "except they be agreed?" It implies nearness of access. "They that are far from thee shall perish, but it is good for me to draw near unto God." It implies trust and confidence. No one would build on the fluctuating sea. But "the Lord is my rock and my fortress; who is a rock, save our God?" "The name of the Lord is a strong tower; the righteous run into it and are safe." It implies a right of some sort, for a man's dwelling-place is his own. Every man's house is his castle. He is presumed to have the right of occupancy and use. So the pious calleth, "O God, thou art my God; early will I seek thee." And God refuses not to acknowledge the claim. "Be not dismayed, for I am thy God." "Hear, O Israel. I am God, even thy God." It implies permanence. A dwelling is not an inn, or a lodging place for a night. Neither is it a temporary harbor for an emergency; but a constant and habitual residence. Men are, indeed, ready enough to run to God in a storm, and to quit him as soon as the storm blows over: but to fly to him for refuge and treat him as a mere convenience, is a very different thing from making him our dwelling place at all times.—"Trust in him at all times, ye people; pour out your heart before him; God is a refuge for us."

There have been those who have thought with lively pleasure of God as the home of the soul. The last words of David Brainard in his diary was, "O my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will." Mrs. Rumpf's last words were, "I have been a stranger on the earth, but I return to my true country."—"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."

Presbyterian.

**Personality and Power of the Devil.**

As a motive to "resist the devil," and "watch" against him, we copy from Carpenter's "Guide to the Study of the Bible," some of the most striking passages revealed to us of his character and power, in the hope that we may be on the alert often to say—"Get thee behind me, Satan."

Abaddon, Destroyer.—Rev. 9:11.  
Accuser of the brethren.—Rev. 12:10.  
Adversary.—1 Pet. 5:8.  
Angel of the bottomless pit.—Rev. 9:11.  
The Beast.—Rev. 19:19.  
Beelzebub.—Matt. 12:24.  
Deceiver.—Rev. 12:9.  
Great Dragon.—Rev. 12:7.  
Evil one.—John 17:15.  
God of this world.—2 Cor. 4:4.  
Liar and Murderer.—John 8:44.  
Prince of this world.—John 12:31.  
Prince of the power of the air.—Eph. 2:2.  
Satan.—1 Chron. 21:1.  
Old Serpent.—Job 1:6.  
Sinner.—Matt. 4:10.  
Tempter.—1 Thess. 3:5.  
Wicked one.—Matt. 13:19.  
He that hath the power of death.—Heb. 2:14.  
The Spirit that now worketh in the children of disobedience.—Eph. 2:2.

Earnestly labors after man's destruction.—Job 1:17.

May be conquered if properly resisted.—2 Tim. 2:26.

His suggestions may be carefully guarded against.—Matt. 13:19.

Inspires evil thoughts and draws men into sin.—Gen. 3:1.

**A Cuban Bishop.**

A correspondent of the Philadelphia "Presbyterian" says that the Bishop of Havana recently visited Matanzas. No Bishop had been there for more than thirty years, so that an entire generation has grown up without confirmation. This imposed pretty laborious duties upon the Bishop, and his arrival created a great sensation. His residence, says the writer, became a scene of hilarity and joy. The streets were hung with drapery, and there was a general illumination, and music. While at Matanzas, he administered the rite of confirmation to sixteen or eighteen thousand individuals.—The Bishop's visit put the Cure of the parish to great expense. He had to furnish up his house afresh, and purchase a new volante and a pair of horses for the amusement of his worship! The following is too good to be lost:—It is said that the bedstead and bedding cost \$769, linen cambric sheets, satin coverlid, &c. The volante and horses not less than \$1700. It is estimated that his visit will cost the Cure some \$6000. But as the Cure is a rich man, owning a fine sugar estate and a number of horses in town, and his major domo managed to levy large contributions on his parishioners, his loss may not fall so heavily upon him. The income of the Bishop is very large, said to be \$80 000 per annum. He is a fair complexioned, bright looking man, about fifty years of age. He is said to have commenced life as a soldier, but Queen Christina, wanting a resolute man in orders, who would answer her bidding in all things, made a priest of him, and as a reward for subserviency, he was made Bishop of Havana. So much for this successor of the Apostles.—And thus it seems that notwithstanding the charge to the apostles, "Feed my lambs," &c., and although they receive \$80 000 a year for their services, these prelates of this rich island of Cuba think that once in thirty years is often enough to leave the gay capital and go sixty miles to perform their exclusive functions.

S. C. Advocate.

**Various Modes of Preaching.**

Mr. Rowland Hill was a great observer of the different modes of preaching, and once drew up, in his peculiar style, a string of characteristics of the various kinds of pulpit orators. He thus describes them:—

**Bold manner.**—The man who preaches what he feels without fear or diffidence.

**Self-confident.**—A man who goes by nobody's judgment but his own.

**Rash.**—A preacher who says what comes uppermost, without any consideration.

**Rambling.**—A man that says all that pops in his mind without any connexion.

**Stiff.**—One who pins himself down to think and speak without any deviation.

**Powerful.**—The man who preaches from the bottom of his heart the truth of the Gospel with energy, to the conscience of his people.

**Finical.**—Minces out fine words with nothing in them.

**Sober.**—The man who lulls you fast asleep.

**Elegant.**—The man who employs all his brains upon dressing words, without ever aiming at the heart.

**Conceited.**—Vainly aims at everything, and says nothing.

**Welsh manner.**—A man that bawls out very good things till he can bawl no longer.

**Dogmatic.**—A man who goes by his own brains, right or wrong.

**Peevish.**—One who picks into everybody's thoughts, and thinks no one right but himself.

**Fanciful.**—One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.

**Self-important.**—Thinks nobody like himself.

**Noisy.**—A loud roar, and nothing in it.

**Genteel.**—The vain fool that is fond of dressing up words without meaning.

He once said of a man who knew the truth, and seemed afraid to preach it in its fulness, "He preaches the Gospel as the donkey mumbles the thistle, very cautiously." A very fine dissenter, with a Doctor's degree, fresh from the north, once paid him a visit: he fidgeted about all the time he was talking. When he left the room, Mr. Hill lifted up his eyes, and said, in his most comic tone of voice, "Only think that a D.D. degree should ever be converted into a pedestal for a puppy!"

Life of Rev. R. Hill.

**Hearty Reading.**

Curiosity is a passion very favorable in the love of study; and a passion very susceptible of increase by cultivation. Sound travels so many feet in a second; and light travels so many feet in a second. Nothing more probable;



but you do not care *how* light and sound travel. Very likely; but *make* yourself care; get up, shake yourself well, *pretend* to care, make believe to care; and very soon you *will* care, and care so much, that you will sit for hours thinking about light and sound, and be extremely angry with any one who interrupts you in your pursuit; and tolerate no other conversation but about light and sound; and catch yourself plaguing everybody to death who approaches you with the discussion of these subjects. I am sure that a man ought to read as he would grasp a nettle:—do it lightly and you get molested; grasp it with all your strength, and you feel none of its asperities. There is nothing so horrible as languid study; when you sit looking at the clock, wishing the time was over, or that somebody would call on you and put you out of your misery. The only way to read with any efficacy, is to read so heartily that dinner-time comes two hours before you expected it.—To sit with your Livy before you, and hear the geese cackling that saved the capital; and see with your own eyes the Carthaginian sutlers gathering up the rings of the Roman knights after the battle of Cannae, and heaping them into bushels; and to be so intimately present at the actions you are reading of, that when anybody knocks at the door, it will take you two or three seconds to determine whether you are in your study or in the plains of Lombardy, looking at Hannibal's weather-beaten face, and admiring the splendor of his single eye;—this is the only kind of study which is not tiresome, and almost the only kind which is not useless; this is the knowledge which gets into the system, and which a man carries about and uses like his limbs, without perceiving that it is extraneous, weighty, or inconvenient.

Sydney Smith.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, OCTOBER 26, 1850.

### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

### LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

#### LECTURE III.—FALSE CHRISTS, WARS, AND CONVULSIONS.

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."—Matt. 24:4-5

No admonition is more important than the one which introduces our text. The dangers of deception are numerous; the snares laid to entrap the unwary are multiplied. But there was one particular source of danger to which the faith and hope of the Church would expose her; and that originates in the promise of CHRIST to come again. The love of the Christian for his LORD and SAVIOUR, can but excite a longing of soul to behold him in his glory, and be with him. Designing men, as CHRIST foresaw, would take advantage of this laudable feeling, to accomplish their diabolical purposes of deception.—"Many shall come in my name, saying, I am CHRIST, and shall deceive many."

There have been labored arguments to show that this was one of the signs given to foreshow the destruction of Jerusalem; and others to prove it to be one of the signs of the end of the world. But I am not prepared to regard it as a sign of either one or the other of these events: although I admit that they were to precede both, but not in the sense usually attached to them. This and the other events predicted, are not given as signs of the speedy consummation of any event, but as general historical inci-

dents to mark each age of the Christian dispensation, from the days of CHRIST till its close. This will be manifest from the 6th verse; "Ye shall hear of wars," &c., "but the end is not yet." Still, nothing is more common than on the occurrence of any strange phenomenon, for the world to start with fearful apprehension, as though it were a sure precursor of the end. To enumerate all the pretenders who have assumed the titles and character of CHRIST, since he left the earth, would occupy more space than we have to spare. The instances which I shall present are enumerated in various works: but I quote from the *Encyc. of Relig. Know.*, Vol. 2, pp. 799, 800:—

"Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that, during this short war against the Romans in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

"In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock, men, women, and children threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he had disappeared, and escaped out of their hand.

"In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, by Elesban, an Ethiopian general.

"In the year 529, the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

"In the year 571, was born Mohammed, in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs.

"About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

"The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, with many of those who followed him.

"In the year 1138, the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

"In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him.—On this occasion almost all the Jews in Spain were destroyed.

"In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great persecutions upon the Jews that were scattered through that country.

"In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission? 'Cut off my head,' said he, 'and I will return to life again.'—The king took him at his word, promising to believe him if his predictions came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

"Not long after this, a Jew who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it; that he had been leprous, and was cured in one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

"In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser.—He pretended that he could make himself invisible; but he was soon taken, and put to death, and a heavy fine laid upon his brethren the Jews.

"In the year 1176, another of these impostors

arose in Moravia, who made similar pretensions; but his frauds being detected, and not being able to elude the efforts that were made to secure him, he was likewise put to death.

"In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

"We are told of another false Christ in this same century by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success.

"Here we may observe, that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

"In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

"In the year 1500, rabbi Lemlen, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy land next year.

"In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

"In the year 1534, rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles V. of Spain.

"In the year 1516, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews who were scattered over that country.

"In the year 1624, another in the Low Countries pretended to be the Messiah, of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

"In the year 1666, appeared the false Messiah Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mohammedan, and was at last beheaded.

"The last false Christ that made any considerable number of converts was one rabbi Mordecai, a Jew of Germany: he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life. What became of him afterwards does not seem to be recorded.

"This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Saviour, as can well be given."

It will readily be seen that these false Christs have been spread over the entire Christian age, and cannot, therefore, constitute a sign of the end.

Besides these, who have principally affected the Jews, innumerable false Christs have appeared among Christians, and have drawn away more or less disciples after them. But usually their success has been limited and of short duration. In our own age numbers have made the pretension; the most successful of whom is ANN LEE, the founder of the society of Shakers. The pretence and imposture is of too gross a character to admit the belief that she could succeed, did not stubborn facts teach us that so it is. But thus the SAVIOUR predicted: "and shall deceive many." The extent of Shakerism is an ample illustration of the truth of the prediction. The deception is accomplished by the very great power of sympathy which they possess; perhaps I may say by the mesmeric or psychological art, throwing a spell over the mind of their subjects, and thus infatuating them with the belief that mother ANN is the Christ, and that they are in the kingdom of God.

But of the particular dangers of these times, I shall have occasion to speak more fully in another part of this course of lectures. For although I do not admit the predicted false Christs of the text to constitute a special sign of the end of the world, yet there is a prediction on the subject which particularly concerns us who live in these last days. There is one means by which Christians may always be saved from the power of false Christs, and that is, adherence to the Bible.

"Ye shall hear of wars and rumors of wars, see that ye be not troubled—for the end is not yet."

Every one at all acquainted with the history of the time from CHRIST to the present, knows that it has been filled up with a series of wars and rumors of wars. The first of much magnitude, after CHRIST, was the war of the Jews with the Romans, in which Jerusalem was destroyed, and the national polity broken up. The terrors of that siege are so familiar to most minds, that I need not dwell on them at length.

The history of the Roman empire from Jerusalem's fall, to its division among the barbarians in the fifth century, is but a record of a continued series of wars, sometimes with revolted provinces, at others, between rival emperors and competitors for the throne, and sometimes with the great nations striving for mastery.

But when once the barbarous hordes began to pour in their desolating tide upon Southern Europe, led on by ATTILA, ALARIC, GENSERIC, and others, peace seemed to have fled from the earth, and those terrific scenes, symbolized by the first four Apocalyptic trumpets, were introduced. And when those scourges had passed by, and the western Roman empire had

became extinct, the conflicts between the different nations established by the former wars, continued the scenes of blood and misery. But the East presented scenes equally sanguinary with the West. The valiant CHOSROES deluged the Greek empire, which embraced the East, in a sea of blood, and weakened its power so as to render it a comparatively easy prey to the bloody followers of MAHOMET, who continued their wars until they became masters of the whole East, and planted their standard within the walls of Constantinople, and erected their throne upon the ruins of the Greek empire, in A. D. 1453.

The eleventh and twelfth centuries witnessed the crusades from Western Europe to the holy land, for the conquest of Jerusalem from the Mohammedans.—Armies composed of untold thousands flooded Europe and Asia Minor, all eager to meet death in a cause so glorious. The millions of lives sacrificed in those terrific outpourings of Papal Europe are almost incalculable.

The sixteenth century witnessed a new movement; it was the combination of the Catholic world to suppress the Protestant reformation. This war was waged with terrible fury, and covered Europe with a sea of blood.

Passing from these transactions, our attention is arrested by the rising wars between America and Europe. South America, in conflict with Spain and Portugal, and North America, first with France, and afterward with Great Britain.

Next in order, came the French revolution of the last century, and the wars of NAPOLEON BONAPARTE, in which all Europe and most of the other nations of the earth were engaged. The war may in fact be called a universal war, embracing the four quarters of the globe and many Islands of the sea; which continued to rage with unmitigated fury till 1815.

Passing over the English East India, and French African conquests, with Russian aggressions, Polish and Greek wars of independence, we reach the eventful period of 1848-9 and onward, when the world was once more convulsed with the spirit of war pervading all European nations, till her soil was soaked with blood and strewn with the bones of her slain.

"All these things must come to pass, but the end is not yet."

I have given but a meagre and very imperfect sketch of the wars which have convulsed and cursed the world, but enough to show that there have been wars and rumors of wars prevailing throughout the entire period of the Christian age; and hence, they do not constitute a sign of the end.

There are specific wars and revelations foretold in the scriptures, marking the great changes which the prophets long ago predicted; there is a war which is to mark the last days; but it is of a peculiar character, and will consist of all nations combined against CHRIST, to resist his kingdom at his appearing.—That war will differ from all others both in its extent and objects. The preparations for it are to be made under the sixth vial, and under the seventh, at the coming of CHRIST, it is to be fought.

There is another war which is to precede the coming of the SAVIOUR, foretold in the Apocalypse; it is that in which Mystery Babylon shall be destroyed.—Rev. 17th. There are to be ten kings who shall agree and give their power and strength to the beast; and these ten shall hate the whore, and make her naked and desolate, and eat her flesh and burn her with fire. But this does not militate against the general remark of CHRIST, "The end is not yet," or, this is not the sign of the end.—(To be continued.)

### PERSONAL MATTERS AGAIN.

We are aware that we need an apology to the majority of our readers for again referring to this subject. But some of our readers are so situated, that a few words more are necessary; for which the others will excuse us.

We speak again on account of the appearance of a sheet called the "*Vindicator*," by WETHEE & Co., in which the slanders of the pamphlet are re-affirmed in a more malicious form. In noticing it we shall be as brief as possible.

It is necessary that offences should come; but the agents of the offences are none the less subject to woe on that account. It is not pleasant to be vilified and maligned; and yet the promise in store for those who are falsely reviled, gives occasion for such to rejoice and be exceeding glad. The assurance that such is the case under present trials, and the increased confidence manifested by all whose confidence we have heretofore enjoyed, is a solace which all the assaults of envy, spite, and malignity cannot effect. We find that we need the prayers of our brethren, that we may not be provoked to retaliate in the spirit manifested by them. While we speak distinctly, and call things by their right names, still we would not rejoice in their overthrow; but would pray that God may give them repentance; for they can but know that they are wilfully sinning against their own souls, and that full contrition and humble reliance on



Him who died for sinners will alone open to them the gate of heaven.

Those who have read the pamphlet, who are familiar with the reckless disregard of truth there manifested, can judge what would be the substance of this. It contains but very little that is not a repetition of what they had before said, and which is refuted in the "Supplement." Their re-affirming does not add to the strength of their previous statements—two falsehoods never making a truth. The "new batch of charges" which they were going to bring out, they have withheld from this,—perhaps reserved for another number. To their re-affirmations the "Supplement" is a sufficient reply, as well as to their previous affirmation of the same thing.

It contains a long letter from Dr. PIERCE, who denies that his note was not paid on demand. Now unless his faculties are failing very fast, he well knows its payment was several times urgently requested, and only not enforced for his special accommodation. It is not strange that the man who receives a favor, and then abuses his friend for the favor given, should find it convenient to forget. His charge is, that when he was owing Elder H. \$400, Elder H. called on his readers for money to advance the cause. Yes, and on whom did he call?—On those who were indebted to him!! Had the Dr. heeded the call, he would have saved some trouble, and not have placed himself in his present predicament. He denies that his medicines were advertised free of charge six months, and says that it is all *humbug*. It may be as far as the medicines are concerned, but that he has been charged nothing for advertising them is true.

"This will certify that Mr. HIMES told me to put in Dr. P's advertisement, and that he expected nothing for it. It was put in without charge three months. At the end of that time, he told me to continue it; but by an error of mine, and without Mr. HIMES' knowledge, it was omitted. N. A. APOLONIO, Printer."

Thus, it was in three months. By the above, it will be seen how the mistake in the number of months originated. If the Dr. wishes not to receive it as a gratuity, he can pay \$6 for its insertion if he chooses; or the \$10 due from him for the last five years he is in arrears for the *Advent Herald*. Don't let him talk about asking no favor of that kind, while he withholds payment!

The Dr. says the Advent cause has not found him in poverty and raised him to the possession of wealth, and asks: "Can Elder H. say as much of himself?" Elder H. can say all that, having devoted all his available means to the procuring of a place of worship, and the sending forth of publications, and for doing which the Dr. censured him, saying he "ought to have looked out for himself,"—i. e. by speculating with the Dr.! If the Dr. was not poor, why did he fail! If he is not now rich, how could he advance \$100 for the "pamphlet"? and how can he boast of having \$2000 to spend in crushing the *Herald*? Are not some of those old creditors more entitled to the money? His windows are not free from glass. He tells of "truth and upright dealing!" Dr. PIERCE does! He closes his letter with, "Yours for truth and upright dealing"—engaged as he is in this war of scandal, where falsehood is their only weapon!

A long letter from J. TURNER appears, in which he re-affirms what he had before said. Well, we have the testimony of I. C. WELLCOME, and Bro. PARTRIDGE, one of whom says, that TURNER told him that he had told H. V. DAVIS, and that D. believed the slander; though T. said he did not. The other testifies with equal clearness to another point.

TURNER's whole statement is perfectly characteristic of him, and of his company. If he wishes to go over the same ground again, he can have another hearing.

A long argument appears from G. NEEDHAM, in which he endeavors to disprove that he was guilty of any secret working. Well, those whom he could convince of that, he could convince of anything. The pledge to secrecy, not to "breathe it aloud," &c. &c. &c. *ad infinitum*,—"we have been betrayed," all, all, ALL, ALL amount to nothing—in his mind!

The new editor of ——— that might be wanted, he says was a new editor for another paper! Just think! a new editor for a paper that had never had any editor,—and he was not to be NEEDHAM, but MANSFIELD! Why should that make N. feel so "strange?"

Although "surrounded by a complicated net work of circumstances," they avow their innocence with all the assurance that Prof. WEBSTER ever did, and probably with as much expectation of being believed.

As an offset to his "*id et omne genus*," he quotes the following from a letter Elder H. wrote him two years since: "I see that Bro. MARSH is getting very mild and pious. This will be his gain at present—but—but—let him work." And N. intimates that he can furnish a scrap like this every week for twenty weeks. Well, he may publish them all, and when

we have occasion to change our opinion, we will confess. If we were now trying to yoke up with him, then he might present these. When we once thoroughly know a man that is sufficient. N. can call him "hypocrite," "Jesuit," &c., and it is all right.

The majority of the paper is filled with a re-affirmation of the charges of the trial. There is very little in this part worthy of notice. With regard to the coal bill, all the evidence that they have that it was \$125, is that an old lady, who would not designedly misrepresent, we think, put down on a newspaper at the time, the figures \$400 and 25¢!—that she made the mark for dollars so near the edge of the paper that she had to put the 25 the other side of it—that the \$400 means the bill, and she is sure the coal bill was \$125 from that circumstance. But the coal was a part of the whole bill, and had it been \$125, the whole bill would have been over \$500, instead of \$400, as she has it! YOUNG can't conceive how he should have said anything about that amount, had it not been in the bill. A "History" we are getting out will explain that. There it will be seen how Wood and others, on that day, persuaded Elder H. to deduct \$200 from the rent, instead of subscribing \$200, which WEETHEE had told NEEDHAM, and N. had written Elder M. two days before had been done!

In connection W. and W. understood what was to be said about the coal. HAMBLIN saw the bill, and thinks a different one was presented—without saying wherein. As HAMBLIN confessed to Elder MANSFIELD and others in the *Herald* office, that a certificate with his name to it, in the pamphlet, beginning with: "I (J. G. HAMBLIN) distinctly declare," &c., was not written, or signed by him, was not seen by him till it was in print, and was not true, we can of course place no confidence in any certificates WEETHEE may present in print. The coal bill that was presented being originally in the hand-writing of Dea. JOHN EMERSON, the treasurer, and made out by him the day previous, his testimony is all sufficient.

They assert: "Mrs. BERGIN has since stated to a sister, whose name we have, that she did tell Mr. Wood what he testifies in the pamphlet, but it was in confidence." We are requested by Mrs. B. to say, that there is no foundation for that whatever—it being entirely untrue.

WEETHEE has also a certificate, purporting to be signed by third persons, that Mrs. MARTHA GRAY has said that her statement was not given in the "Supplement" as she made it. Her original statement, which was read to her over and over again, and given over her own signature, being still in our possession, will show the falsity of this—if brethren ever have occasion to look into it. Sister G. is now out of the city; but the following certificate will enable the reader to judge how much their present statement is to be relied on:

"I certify, that in conversation with sister GRAY the day before she left Boston, she stated to me, weeping, that the friends of W. and N. had been pursuing her in every way, to induce her to retract her statement in regard to M. Wood, in the matter of himself and Josselyn. They told her, that her certificate placed M. Wood and G. Needham in the most unfavorable position of anything that appeared in the defence; but she could not do so, it being true, as stated in the 'Supplement.' J. P. BELT."

They say "Mr. MILLER did not write his *Apology and Defence*." He did as much as MILTON wrote his *Paradise Lost*. Were he alive, they would not intimate that he affixed his name to what he did not himself affirm.

They ask some questions respecting NICHOLS,—as to who assisted him from the hands of the police, and got him off to California, &c. That is a contemptible way of insinuating slander, when they dare not come out in plain language. If they know any facts, let them state them plainly, and they will not be evaded. Questions like those might be asked the one from whom these come, which would touch him so tenderly, that he would be in a greater excitement than Dr. P. was when Salem was mentioned. Boston police officers are not in the habit of permitting men to aid criminals out of their hands, without looking after them. He knows that Mr. HIMES was ignorant of the transaction to which he refers, (and which, as usual, he distorts, so that as it stands there is no truth about it,) till six hours afterwards—being engaged in the Municipal Court all that day on the trial of JOHNSON, where he also was. We might ask him, why he left his previous place of residence to move where he now is! Who assisted him to get his goods out of the hands of the Roxbury police? Whether JOSSELYN has been paid for the money then advanced? Whether the many favors received of J. is the cause of his present treatment of him? Who was left to pay his rent? Who was employed to put some earth on land of FIELD & GOULD, &c.? But we forbear; there would be no end to questions like them, which might be asked to any extent, which would be understood in this community.

One OSTRANDER again appears and adds to his former testimony. He now recollects that Elder H. "doubled both his fists and shook them near the face of Bro. BACHELOR." Poor man, think again, did he

not strike him? He also admits that Elder H. did say, "You must not think too much of what I said," which O. within two weeks expressly denied, or that H. apologized at all.

A great effort is made to show that their witnesses are to be believed. Such an effort is not necessary when credible witnesses are presented. They may wonder we don't attempt to show them up. It is because they are doing that for themselves faster than any one could do it for them. The letters we are continually receiving, expressive of the conclusions of the lookers on, show to our satisfaction how the heaven is working.

P. DICKINSON is again referred to. He is not probably aware that Wood going back and forth between them, did more to estrange Elder H. and him than all other causes combined. Had it not been for that mischief-maker, D. would have honorably settled long since.

The workers in this plot having shown themselves so fully, it becomes unnecessary to notice them in detail. We close with a single one as a specimen of the inability of these men to tell the truth.—WEETHEE and NEEDHAM, with WHITE or WOOD, called on Mr. Dow to learn what he meant by their perversion of his first letter. They say:

"We learned from him, that he wrote about two sheets of paper, and sent at their request to the 'Herald' office; and that out of that was made the letter which appears over his signature. This letter was written in the office of the 'Advent Herald.' Mr. Dow did not claim that more than one paragraph was written by himself," &c. &c.

This they call "a specimen of the duplicity practised in getting up that defence."

Now they cannot plead ignorance here; for Mr. Dow told three of them the reverse of the above. They knew better. Mr. WHITE should not be in such company. The facts are these: Mr. Dow made a statement to Bro. BLISS as he understood the origin of the *Herald*. B. went to the *Herald* office, and committed it to writing, and returned it to Mr. Dow for his revision. Mr. D. revised it, interlined it, made it more strong and pointed, and added to it more than twice as much as B. wrote, and set the type up in his own office! He objected to the word "perversion," if it had reference to the language of his letter; but accepted it in reference to their use of his meaning. The following from him will place the three who called on him in no enviable light:

Boston, Oct. 21, 1850.

Mr. HIMES:—I was in hopes I should not feel impelled to say any more on the subject of dispute between you and Elder Weethee, and have said that I would not say more; but a word seems necessary to correct a statement in the "Vindicator," a sheet just issued by Elder Weethee. He says that I allowed that all my letter was written in Mr. Bliss' hand-writing but one paragraph, which is not true. I only told him that but a small portion was in Mr. Bliss' hand-writing; that was the substance of a conversation which I had with him, afterwards making the objections to the word "perversion" to which I alluded in my letter to W.; but when used in reference to the general subject, I considered the word proper. The entire letter was inserted in the "Supplement" word for word, just as I prepared and revised it in my own office, where it was also put in type. If Messrs. Weethee & Co. have not given the statements of others with more correctness than they have mine, they are entitled to but little reliance.

I wish to be understood now to say, that you were the sole originator of the "Signs of the Times," and the publisher of nearly all the books; and it was through your influence and labors then the whole were sustained, and the paper was transferred from you to us after you had commenced it. No twisting or turning can disprove that fact. After the end of one year, we transferred all the right to it which we obtained from you, (and that only) back again to you. MOSES A. DOW.

We have ever been struck with WEETHEE's inability to represent a thing just as it is. Whether it is because anything in his own favor appears to him so mighty; or any disparaging intimation strikes him as so awfully horrible, we know not; but we have become satisfied, that whether or not he sees things as they are, he cannot thus represent them. It will not be necessary to multiply instances. His declaration to Mrs. WARNER, that he had conversed some with Elder H., when he had not broached to him the subject of conversation,—his denial that he had read Lord's exposition of the Apocalypse, when he was guilty of plagiarism from it, are only specimens. He intimates that Elder SHIPMAN was bribed by Elder H., and represents him as saying, that when he left Boston in May, Elder H. "tucked" ten dollars into his trunk. Bro. S. said it was several years since, when he had been confined at Elder H.'s house sick with the typhus fever, and without means—an act of simple charity. It seems that not a good deed can he do, without their displeasure. The above is a fair specimen of our experience with him. Whether it is wickedness or weakness, we need not judge. We are sorry thus to speak, but he compels us to.

After premising that no decision of a committee will alter their opinion, they make the offer which we announced in the *Herald* two weeks since that they would make. Well, we will accept even that.

We are anxious to get them before the brethren in any way, if it be only to show them in their true light, and be rid of this business. We will even leave it to brethren, whether—after they have shown that with professions of piety, they could thus work in the dark for so long a time—any profession of penitence and confession should restore them to confidence, and entitle them to future trust. We will submit the question in any and every aspect, to the tried friends of the cause—to those who are known and enjoy the confidence of the brethren at large. We will abide by any decision they may make.

While there is so much that is false in the sheet here noticed, yet we find so much less than we expected that is worthy of notice, that we think we can assure the brethren that the *Herald* will soon be relieved of any necessity for reference to them. If ever again we are so woefully deceived by and in the pretensions of another stranger, it will be our own fault.

#### A Short Tour.

We have been importuned for some time past to make a visit among a number of Churches in Connecticut, but it has not been practicable to comply till very recently. We lately arranged for a part of our contemplated tour, and commenced our work.—On our way, we gave one lecture to the Advent society in Worcester, of which Bro. I. H. SHIPMAN has the care. There was a good collection of the old and tried friends of the cause, and we had a pleasant and, I hope, profitable time. The Advent cause is rising in Worcester, and the prospect was never better. The late trials of the brethren there will work for their good.

My health was so poor, that Bro. SHIPMAN kindly accompanied me to Hartford to aid me. He gave the lecture in that place on the 15th inst., as I was unable to speak. There was a good attendance, and the sermon of Bro. S. was very favorably received.

On the 16th we went to Meriden, where Bro. S. preached two evenings, my health being such that I could not speak. The congregations were good, and the discourses of Bro. S. were well received. I shall visit that place at some future time, and try to repay the brethren for their kindness and liberality.

Bro. S. was now obliged to return home, and Bro. S. I. RONEY, accompanied me to Plymouth, the place of our next appointment. I gave two discourses, to the largest audiences ever convened in the chapel in that place. We had the best attention, both from friends and strangers, who came in to hear.

I go to Wallingford the 24th, and if my health permits, shall go into Bro. MATTHEWSON's neighborhood next week. They have a glorious revival in Newfield, where Bro. M. has baptized sixty within a few weeks.

Many of the most substantial Adventists in this State I find were the fruits of Father MILLER's labors in Hartford and New Haven in 1842, and they can be relied upon in these trying times. I find a hearty reception among all with whom I have traveled as yet. The influences put into operation to shut up my way, are of no account. God will set an "open door," and give his servants success, wherever he wants them to go. The late crusade against me has turned out to the furtherance of the Advent cause. If it please God to give me health, I shall be able to do more, and exert a wider and greater influence for the cause than ever. If I am laid up, He will raise up others to do even more. All praise and glory to His holy name. J. V. H.

#### In Preparation.

"A HISTORY of the Conspiracy—Its Origin, Progress, and Results."

This is the title of a pamphlet being prepared, which, by a comparison of dates, and a development of the doings, day by day, of the movers in the late work of darkness, as shown in the "pamphlet," *Vindicator*, letters, and conversations of the several parties, shows clearly the prime mover in it, and the agency of, and consequently the due measure of censure which should fall on each engaged in it. Such a work is needed, to present them in their true light, and develop their probable secret consultations, which their own hints have brought out. It will also supply the deficiencies in the "Supplement," in which there was no room to sum up the case properly, and show the bearing of their several movements; and it will be valuable for reference and warning in future, and will illustrate how easily the machinations of the wicked are brought to nought, when God frowns on them. We shall print a large edition.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

"Be ye steadfast, unmovable," in respect to your integrity and hope; but in regard to "the work of the Lord," be active, liberal, abundant. In other words, be firm as a rock in your faith and consecration; but active as the ant, or bee, in your "labors of love." The apostle adds: "Forasmuch as ye know that your labor is not in vain in the Lord."—You believe in a future resurrection, and reward of the righteous, therefore your labor "in the Lord" is not in vain. There is a surety in God's arrangements with those who do his "work," which can be found no where else. B. M.



## CORRESPONDENCE.



## LETTER FROM ENGLAND.

DEAR BRO. HIMES:—For the perusal of the friends in America, I now proceed with my statement of the meetings, as promised in my last letter. The Sabbath after the discussion with Mr. Joseph Barker, we held three services in the Independent Chapel at Worthy. Bro. Micklewood preached in the afternoon, and myself in the morning and evening. We were kindly treated by Mr. Armstrong, the minister of the Chapel, who did not manifest the least disposition to oppose the views advocated, but on the contrary, expressed his interest in the subject, and approved of our mode of presenting it.

During the week, the Old Baptist Chapel, St. Peter's street, Leeds, was secured for one month, and arrangements made for holding a series of special services, while we were favored with the assistance of Bro. Micklewood. The first Sabbath three lectures were delivered—two by Bro. M., and one by the writer. One soul found peace at the prayer meeting held after the evening service.

On Monday evening Bro. M. delivered a lecture on the seven seals, and as we had made arrangements for services at Selby on the four following evenings, we left Leeds for this object on Tuesday morning, intending to return to Leeds in season to conduct the services advertised for the following Sabbath. In the evening I delivered a lecture in the Subscription School Room, which, in consequence of the interest excited during my former visit, was provided without charge. On the three following evenings, Bro. M. delivered three interesting lectures on subjects connected with our blessed hope. The meetings were well attended, and the people appeared deeply interested. We closed our meeting on Friday evening, intending to return to Leeds on the following morning; but while with some friends, after the service, I felt much impressed to remain in Selby, in order to hold some meeting on the Sabbath, and prevailed upon Bro. M. to consent to return to Leeds and conduct the services there without my assistance. As it was supposed that our meetings in Selby had closed, I had but one day in which to obtain a place and give notice. I accordingly applied to Mr. Twist, the proprietor of the Victoria Room, for its use on the following day, which he readily granted, and without charge. In the afternoon it was crowded, and as all could not gain admission, at the close of the lecture I gave notice of my intention to hold an open air meeting at five o'clock. The meeting in the open air was not as large as was anticipated, in consequence of a threatening storm, but our service was interesting. At seven o'clock I found many in front of the Room waiting for admission, and shortly after the opening of the door, the place was so crowded that there was not room even to stand. The entrance was also filled, and many were compelled to leave. The audience listened with almost breathless attention to the word spoken, and the eyes of some were opened to see the glory of our hope, its truthfulness, and the proximity of its realization. God's truth has lost none of its power, and is still able to make men wise unto salvation, through faith in Christ. There was a very striking contrast between the congregation on the first night of my former visit and on this occasion; therefore, notwithstanding the effort of the priest, with others, to prevent the people hearing, *they heard!* Early on the following morning I returned to Leeds, and learned that Bro. Micklewood had been assisted in the services during the previous day by Mr. Cartwright, a believer in our Saviour's personal return. Mr. Cartwright was formerly connected with the Church of England; he is at present engaged as a traveller, and sustains himself, and introduces the hope of the Church wherever he finds an open door. The friends informed me that he preached a very acceptable discourse on the parable of the ten virgins.

While at Selby, we wrote to Bro. Haigh, of Wakefield, to secure the Music Saloon, and make arrangements for four lectures during the next week, who very kindly complied with our request; and on Tuesday we left Leeds in order to deliver them as per announcement. The first and third were delivered by Bro. M., and the second and last by myself. Other meetings being held in Wakefield at the same time, the attendance was not so large as we had expected. [H. Clapp, Esq., of Lynn, Mass., was there lecturing on the Peace Question; as we were at our meetings, we had not the opportunity of hearing him. While in Leeds, during a lecture he delivered in the Music Hall, on Temperance, he remarked, that Elihu Burritt had left the anvil, and would work thereon no more until the dawn of that day when that beautiful prediction would be fulfilled, "They shall beat their swords into ploughshares and their spears into pruning hooks." This was received with very great applause, by those who, I suppose, believe in a Temperance, as well as a temporal Millennium. I wondered whether the lecturer approved or disapproved of *literalizing the prophecies?*] We were very kindly treated by the members of Mr. Lamb's congregation, who are a devoted people, and willing to bear the reproach consequent upon a belief and advocacy of the truth. We had, therefore, their sympathy and co-operation.

We returned to Leeds, and on the Sabbath the meetings were continued at the Chapel before mentioned. Bro. M. preached in the morning, and as Mr. Cartwright had come from a distance to attend the meeting, I gave up my place to him in the afternoon; he addressed us again in the evening. The audience appeared interested in his discourses. We held four services in the Chapel during the week, and at a prayer meeting held after one of the services, four or five souls stepped into the glorious liberty of the children of God, experiencing that God had power on earth to forgive sins. On the following Sabbath morning Bro. Micklewood preached for Mr.

Tunnick, at the Baptist Chapel, Hunslet, while I occupied the pulpit at the Chapel in St. Peter's street. At half-past one o'clock we assembled at the Waterloo swimming bath—"there being much water there." A goodly number were present, to whom Bro. M. delivered an address appropriate to the occasion, after which I had the privilege of immersing eleven believers, who went on their way rejoicing that they had been buried with Christ in baptism. We returned to the Chapel, and by the use of the appointed means, showed forth the Lord's death till He come. In the evening Bro. M. preached his farewell sermon, and at the prayer meeting held afterwards, one soul found pardon through faith in Christ's atoning blood. On the following evening we held a social Tea Meeting in the Chapel, after which addresses were delivered by Bro. Micklewood, Tunnick, and myself. Mr. Tunnick's address gave a lively interest to the meeting. This meeting closed Bro. Micklewood's labors in Leeds, and the next morning he left, in order to return to his family and church at Plymouth. As we could occupy the Chapel another Sabbath, I concluded to remain a little longer, and preached therein on the morning and evening of the following Sabbath. In the afternoon we held a love feast, and heard the soul-cheering testimonies of some of the friends of the cause. At the prayer meeting held after the sermon in the evening, three souls were converted to Jesus. Two of whom appeared in deep distress of mind, and cried aloud for mercy, which they found through believing the record which God hath given of his Son. On Tuesday evening I preached to the friends assembled at Middleton—the residence of our esteemed Bro. Thorp. Pleasing associations are connected with this place, as here such interesting meetings were held about the time Bro. Thorp was rejected as a preacher by certain Methodists, simply for believing that the Saviour would return speedily and personally, with accompanying truths. Meetings have been continued there until the present time. I cannot state whether the friends at Middleton have fully forgiven Bro. F. G. Brown for not remaining to preach a sermon to them when in the vicinity. The next Lord's-day evening I preached in the Merriam School Room, in Leeds. One soul was converted. This closed my labors in Leeds, where we have some devoted, warm-hearted brethren, and although we could not effect what we wished in arousing the slumbering virgins, and warning the careless to prepare for the coming judgment, we rejoiced that a little good had been accomplished. Our friends in Leeds have since united with Bro. Tunnick, who resigned his charge at Hunslet, and has become the pastor of Call Lane Chapel. I am informed he is now in the course of delivering a series of sermons on the Advent, and accompanying events.

My limits warn me to bring my letter to a close, which I do by desiring to be remembered to the friends in America, and requesting an interest in the prayers of the faithful. I remain

Truly yours, hoping soon to enter the kingdom,  
J. W. BONHAM.

Brighton, Sept. 25th, 1850.

## LETTER FROM G. NEEDHAM AND OTHERS.

The writers of the following may know the points they wish to make clear, and they may think they have been so; but, after several perusals, we can make it nothing but a jumble of contradictory assertions,—the result of an effort to escape from an unpleasant predicament. If others see evidence of a plain, clear, open, candid statement, they must have the credit of clearer perceptions than are possessed by most men. We give the document, that it may speak for itself.

BRO. HIMES, SIR:—Permit us to speak once more to your readers, not for the sake of controversy, but that the truth might appear. After seeing a reply to my article in the last week's "Herald," a committee was chosen from the Second Advent Church in Worcester, (of which I was Chairman) to investigate the subject still farther, and see where the mistake or falsehood lies.

It will be recollected that several weeks since this Church passed a series of resolutions remonstrating against the econdemnatory resolutions of Churches in different parts of the country, interfering as we believe with our rights as a Church, which seem in part to have been misapprehended by the editor of the "Herald," especially a clause introduced to express the attitude of the Church towards Mr. Himes. That clause was in these words, "This Church has deferred all judgment in the case." This was understood by the brother at whose instance it was introduced, to refer to the case of Mr. Himes. It has been so explained to Elder B. Morley, in the presence of Mr. Wood; yet in a letter in the "Herald" of Sept. 28th, two weeks after, he accuses the Church of double dealing on account of it, and pronounces it "absolutely false."

In relation to the number of persons who Bro. Wetherbee says were at Mr. Wood's, and which were disputed by me, in the "Herald," he says, "If Mr. Childs wishes it, we can give the names." Accordingly I went to Mr. Wetherbee and requested the names, that if I had exaggerated, I might have the opportunity to take it back; but to my surprise, he refused to give me their names. I went the second time, the next day, he still refused to inform me, and for what purpose our readers can judge. He knows to well that many of his names will not answer the purpose for which he intended. His list will not bear scrutinizing, as every one may infer.

Another misapprehension is pointed out by Bro. Childs in his letter of Sept. 10th. It is in these words: "In the first place you said that we (the Church in Worcester) were guilty of the same thing that we accuse others of, in judging upon Elder Needham's case before we had evidence on both sides; which was false, and without the least foundation. The facts were these: at the time Elder Needham was first criminated in the "Herald" as "plotting," &c., a certain few of the Church raised a long hue and cry against Bro. N., and were for turning him off without judge or jury. Elder N. called a meeting, and said he would justify himself in what he

had done. Accordingly we met, and he related what he said were facts in the case; a vote of the Church was then taken, to ascertain whether Elder N. was, in our estimation, worthy of censure, or not, admitting his story to be correct; and the Church voted to not condemn him before he had had a fair trial. These are the facts in the case, and can be proved by more than thirty persons.

In order better to understand the action of the Church in his case, the following request, introduced by him after he had explained his connection with the so called "secret workings," is presented. It speaks for itself:

"Request.—If, after hearing my statement, the Church adjudge me guilty of unchristian conduct, and worthy of the aspersions cast upon me, I want them to say so; but, if, on the other hand, they think I have acted honestly, and from my best judgment, in the matter, let them say so, and let the slanders that are being circulated to my injury be stopped, and the cause of Christ cease to bleed through their means."

It was on this request that the Church acted, and the motion exonerating him from all blame in the matter referred to. They did exonerate him so far as they understood the matter, and Bro. C.'s statement does not disagree with the above. And both are true, if understood correctly. The facts are, Mr. Himes' friends, at the head of whom were Messrs. Wood and Wetherbee, had circulated the same statements that appear in their last communication, and when the Church came together, they were present, and had opportunity of presenting any evidence they had, to sustain the charge they had circulated, or to put any question, touching any point explained, if it was still obscure, and after hearing both sides, more than two hours, the vote was taken on the above request. We ask if the action was one-sided, and such as the resolutions condemn! Mr. Wetherbee says, "With regard to the other false statement," &c.—i. e. the above is a false statement, and this is another. Now we say the above is true, and had the writer been cool, he would never have made it.

They say in their joint letter, that they "sat under Elder N.'s preaching, and many of us were members of his Church, as long as a sense of duty would allow, and longer than has been profitable for us." Now the truth is, they never complained of his preaching as unprofitable, nor of him, until after Elder Himes visited them, about the middle of April. And soon after that, they acknowledge his preaching was "close preaching." The imputation that the "Church in Worcester" has been "torn and rent through the unwise, injudicious, and unchristian course of her Pastor," in his walk before the Church, is unjust. They, and they alone, are responsible for any divisions. They say, "We must speak out." They did speak out, some time ago, and in language they would not like to see published, and this, and their "injudicious and unchristian" course, has been the means of discord. B. N. CHILDS, G. NEEDHAM, F. R. MYERS, Committee for the Church.

Worcester, Oct. 4, 1850.

P. S.—I wish you to state further, that I called into the office last week, and asked for the names of those persons, and was informed that you had not retained them.

G. NEEDHAM.

REMARKS.—The points referred to in the above, appear to be these: On the evening of June 18th, Needham brought the subject of the secret workings before his Church, and they voted "that Bro. Needham be exonerated from all blame in the matter." Now, Needham pretended to give them a full and truthful statement of his agency in the business. He either did so, or he did not. If he did, then he told them how he had conspired secretly with Wetherbee to destroy his Bro. Himes, had written defamatory letters respecting him, had pledged the receiver of them to secrecy, and afterwards urged him to burn them. If he did so, then in voting to exonerate him from blame, his Church voted to justify him in the work he had been engaged in, knowing his connection with it. And they could not justify him in writing such falsehoods respecting Elder H. without, at least by implication, condemning Elder H. If, on the other hand, Needham was not honest in his statement to his Church,—if he withheld, covered up, plastered over, or prevaricated respecting his having been an agent and tool of Wetherbee,—if he, by a deceptive statement to them, blinded their minds, and kept from them the truth, so that they wishing to do right, and believing that he had made a full revelation, and given them the whole story, thus voted to exonerate him; then in so doing, they condemned Elder H.; for Elder H. cannot be guiltless in charging men with "secret workings," if they are innocent of such working. Therefore, in exonerating either party, the other is condemned. And this is in accordance with the judgment of Needham's Church; for in their resolutions of Aug. 19th (See "Herald" of Aug. 31) they refer to the action of various Churches, that have not mentioned the name of their pastor in their doings, and condemn them for having condemned him. And this they do in the very manner, by publishing resolutions, that they condemn the others for resorting to. The other Churches expressed their unimpaired confidence in Elder Himes. But the Church of N. condemns them for doing what they have "to bear on certain persons both for good, and evil,"—both are condemned.

In the article of N.'s Church, of Aug. 18th, after saying that N. was persecuted by those Churches, and using the words, "We do most earnestly and respectfully request our brethren abroad to desist from this wholesale crusade against his character," the very next words are, "The Church in Worcester have deferred ALL judgment in the case, until they have heard both sides of the question."

Now if words have any meaning, this can only refer to Needham's case on which they have withheld all judgment. The only means by which it can be made to refer to Elder H. is, on the ground that as the case stands, both are connected, and that an acquittal of one, is a condemnation of the other. On that ground they condemned H.; and in no use of language can it be true that they have deferred all judgment, when they have passed such a vote of exonerated. We there appended to this clause of that article the following:

NOTE.—"Did not they, before the late Conference in Boston, hear their pastor tell his story, and then on his ex parte statement, vote his justification? We were so informed by several members present."

That article purported to be passed "without a dissenting voice;" which we said meant, from those present—the twenty-seven at another place, and others absent, not being included.

These two points called forth a letter from B. N. Childs (see "Herald" Sept. 28th) to correct what he called "two errors, or misstatements." He says:

"In the first place you said that we (the Church in Worcester) were guilty of the same thing that we accused others of, in judging upon ELDER NEEDHAM'S CASE before we had heard both sides; which was false and without the least foundation."

What was without foundation?—does he think to escape by pleading that it was Elder Himes, when he expressly said Elder Needham? He will find no loop-hole there!

He then says that what the Church did, was to vote "to not condemn him before he had a fair trial."

Can they show on their record such a vote? was any such passed?

On the other point he says, "There were not twenty-seven of our Church, or of those that worship with us, at another place, neither were there one half of that number."

In reply to these, Bro. Wetherbee, of Worcester, informed us that they did vote to exonerate Needham, and that there were twenty-seven at another place, a part of them members of the Church, and all members of the society excepting two. A document from W. signed by twenty-eight names also affirmed the same. It is in reply to these affirmations that this last letter from N. is received. And,

1st. He says the person on whose case all judgment was deferred was not Elder N., but Elder Himes! But the original document does not say so! B. N. Childs does not say so, when he says it "was false and without foundation," that they had judged on "Needham's case." Why then do they now seek thus to evade it? The answer is plain: they have been detected. This is to be evaded for the reason that the letters were to be burned.

2d. He says he was refused the names of the persons who signed the document in the Herald of Sept. 28th. Why was it not as easy to have said that Bro. Wetherbee told him, if he wished them to see who they were, he could have them; but that if it was to prolong a controversy he had nothing to do with it.

3d. What B. N. Childs said in his letter of Sept. 10 is repeated; and then is explained by saying that they voted at Needham's request, and exonerated him so far as they understood the matter! Indeed! If Needham told the whole truth, they had the whole story, and exonerated him from all blame. And not only so, but when friends of Elder H. attempted to show the merits of the case, they were sneered down.

The following is from a letter from G. Needham to Bro. F. Gladding, of Albany, dated July 8, 1850, and of which he says, "You are at liberty to use this as you please."

"Four or five of our brethren and sisters were at the May Conference, and heard all the *slang*, vile enough to disgrace politicians, heaped upon us.—Himes made two visits, (at the first of which he prepared goggles for the eyes of two brethren, and one sister, who saw everything at Conference through that medium,) then went to work to root me out, and they had the field pretty much to themselves; for three weeks, I resting quietly, knowing my innocence, but finally I gave notice that on a subsequent evening I would explain the whole matter to the Church—one of them could not wait till the evening came—he wanted a meeting of the Church immediately, being sanguine that things were just about ripe for such a movement, (but the Secretary refused, saying it would be worse than the heathen, to judge a man without hearing him,) so he called on the Church to stop after preaching, but could not get a Moderator, and after abusing me to his heart's content, the people went home. The appointed time came, and I went in the strength of outraged, abused, injured innocence, girded up by the presence and power of the Holy Ghost, and just spread the matter before a full meeting. My traducers were present to correct any *misstatement*, if they knew of any, as also two brethren who were at Conference, who were my friends. After I had done, a motion was made and seconded, "That Bro. Needham be exonerated from all blame in the matter." The motion was put. But few sisters voted. Almost the entire body of brethren voted for it. How many do you think voted against it? Just five, four brethren and one sister,—two of these and the sister were my accusers, who had no more right to vote than I had. One of the other two, said after meeting he did not mean to vote to condemn me, but voted on the negative because he was not quite ready to vote on the affirmative. So in reality, they got one vote beside their own! That is the way the "Second Advent Church" in Worcester, "fully and frankly disavow all fellowship with" such a "dark" worker.

"I must close. You are at liberty to use this as you please."

Does that look like having deferred all judgment in the case?

Again, their letter, in the closing paragraph, intimates that a visit from Elder Himes in April, made those disaffected to Needham who now oppose. That is a most dastardly insinuation. Needham well knows that Elder H. heartily sustained him—even when N. was working in secret against him. He knows that the friends of Elder H. were his friends, and that those who were then trying to get rid of him, are now his supporters.

The following from Bro. Wetherbee will explain more fully:

BRO. HIMES:—With regard to clearing Elder Needham, we need not reassert it again, for you say, that in their article, they admit the same thing, and in the same language that we used. As you have



the testimony of Elder N. himself on this point, it is placed beyond all further controversy.

If Mr. Childs had given the reasons why we refused him the names, it would have been more Christian-like in him. We informed him, that if he would wait till we could see the individuals who were there, so that we should make no mistake in the matter, he might have the names, if he wished them for his personal satisfaction; but that if he wanted them for the purpose of continuing this controversy, he could not have them.

As to not being dissatisfied with Elder N. till about the middle of April, after receiving a visit from you, &c. We are free to confess that we were not dissatisfied with Elder Needham till after the New York Conference, in May, and the doings of those men were brought to light. Now, to insinuate that you attempted to disaffect us, is contemptible and false; for you always manifested the most perfect confidence in Elder N., and was anxious to see us prosper under his labors.

That we had a fair chance of presenting our reasons for disfellowshipping Elder N. at the Church meeting spoken of above! Was it a fair chance? Oh, shame! How can you make such a false statement? If we attempted to make any statements, we were even laughed at, and sneered at. Lastly, we are to have the sin of division and discord. Very well; if it is sin to separate from such men, and disapprove of such conduct, we can well afford to bear it.

In conclusion, we say to the brethren at large, that we left them because we wished to live in peace, and not be identified with wrong doing; and we feel that the blessing of God is with us. We have established another meeting at Brinley Hall. Elder Shipman is our pastor, and we trust we are growing in grace, and in the knowledge of our Lord.

D. F. WETTERBEE.  
CHARLES WOOD.

Worcester, Oct. 18, 1850.

#### LETTER FROM THOMAS I. CARLETON.

DEAR BRO. HIMES:—I deeply sympathize with you in your most severe trials, and as far as I have been able to learn, the Adventists generally in this quarter (I refer to Sandusky and Seneca Counties, Ohio) ardently desire the Lord to sustain you. The "pamphlet" issued against you has reached here. It will doubtless be food for some, but consistent-minded men will not be the ones to circulate, or to rejoice in its circulation. The reasons are obvious: Bro Himes has taken a most prominent and active part in the cause of Christ; therefore anything that destroys the confidence of men in his Christian rectitude, or proves him a hypocrite, wounds the cause of the Saviour; and any man who loves that cause, will feel the utmost reluctance to give publicity to that "pamphlet." Nor is there any reason that will justify the circulation of it, if we appeal to the spirit of love and truth, even though the charges contained in it were true. I firmly believe in the right of every consistent church to decide on the moral character of its members; but there is some difference between the standing of common members and ministers. The former have no direct and active relation to any other church,—their influence is not particularly felt in any other, nor is any other church particularly interested in looking after, or laboring with them for disorderly conduct. But the influence of the minister is often looked for and felt in several different churches at the same time; often a number of churches have depended on the same minister for ministerial aid, and often has one minister taken the oversight, or pastoral care, of several churches at the same time.

Now, would it be reasonable, or Christian courtesy, for one of these churches, without the advice of the others, to get up charges against this minister and exclude him, and then industriously circulate a scandalous pamphlet to black and injure him all they can? Such a course is contrary to the principles of love, and opposed to the Bible. Ministers are the property of the churches in common; hence every denomination, with which I am acquainted, have provided for the concurrence of a number of their churches, by delegation or otherwise, when a minister is to be tried for immoral conduct.

Again, it seems hardly necessary that a church should get up a pamphlet, and circulate it with so much industry to let the world know they had excluded a member. Such a formality, I think, is hardly apostolic, or common in modern times. In our courts of law unusual formality in the transaction of business is sometimes considered as evidence of fraud. The "pamphlet" looks a little like this to me. Had the brethren been under the influence of as much love and pity as they ought to have had, they would not have found such a course necessary. But if envy or revenge were to be gratified, then the "pamphlet" was just the thing that was needed.

General notice should be given when a minister is excluded; but it is not necessary, nor usual, to go into all the particulars, only stating the general cause, whether for immoral conduct, or otherwise.

Since the above was written, the "Herald," containing Bro. Himes' defence, has come to hand. The matter turns out something like what I expected. When a breath of air removes the smoke, we see the rock that was hid from our sight, remain unmoved and unscathed. So, Bro. Himes stands unmoved and unscathed by all the fiery darts of this last, and most cruel attack that has been made upon him.

I thank my heavenly Father that Bro. Himes still lives, and I trust will live, upheld by God's right hand.

I have loved Elder Needham; Weetsee and Judson I am unacquainted with; but I pity them all, and ardently desire that they may retrace their steps. I judge by the last "Herald" that Bro. Mansfield has fears that he may be censured for making Elder Needham's letters public, but it appears to me, that very sound mind that loves justice, will approve his course. I have showed the "Supplement" to some, and think it will counteract the influence of the pamphlet in all candid minds. I will try to send you funds soon.

York, (Ohio) Sept. 25, 1850.

[By the defence, you have learned that not the

Church, but a few disaffected men, had a "mock trial."—ED.]

#### THE TRUTH KEPT BACK.

The Second Advent of Christ, which is the crowning doctrine of revelation, has no place in the Gospel in the modern theology of a large number. Hence such teachers think that they can present a perfect system of truth without it. An instance of this kind of teaching recently came under my observation, which, I think, deserves being pointed out, as it may put some on their guard against being satisfied with a mere fragment of the Gospel. A Wesleyan Missionary delivered a discourse in this village, the subject of which was, the visit of Peter to the house of Cornelius, his text being: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."—Acts 10:44. The preacher stated that Peter presented to Cornelius and his company, simply, the death of Christ as an atonement for sin, his intercession for sinners, and the descent of the Spirit. This, said he, is all that is needful,—this is the whole Gospel,—all beyond this is human invention! He affirmed, that while Peter taught this, the Holy Ghost was given. Let Peter's sermon speak for itself. It is as follows: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people and to testify that it is he that was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins."—Acts 10:34-43. Such is the record which the sacred historian gives us of Peter's sermon. Peter asserts that God commanded them to preach the judgment of the quick and dead by Jesus Christ, with other preparatory facts of deep interest.

If persons are "sanctified through the Spirit, and a belief of the truth," then "entire sanctification" cannot be a very frequent attainment among those who hear and receive only detached parts of the truth, and reject the rest as mere human invention.

JOHN PORTER.

Waterloo, Oct. 14, 1850.

#### LETTER FROM R. HUTCHINSON.

DEAR BRO. HIMES:—I have read your Defence with great satisfaction. You have come out of the fire unscathed, yea like gold proved to be pure. I entertained no fears that it would be otherwise. I have had constantly to do with you for more than seven years, and I have ever found you just and honorable in all your dealings. I was with you in the Mission to England, and I know how largely you won the confidence and respect of men of business with whom you had to do.

The recent course of W. and N. can only be viewed with regret and abhorrence by every one of proper views and feelings. When I was at the Conference in Boston I saw enough to satisfy me, that their conduct was most unworthy and unchristian,—that they were desiring you to be just what they have tried to prove you to be. How unenviable are such feelings! And nothing but deep contrition on their part can be accepted of God, or be approved of men. But alas, when persons have not grace to save them from such a course, they have seldom grace to make the proper amends.

I was very sorry to see the — trying to justify the motives of these men, urging as a reason, the previous history of Elder W.! This was the plea used in behalf of Webster, but it availed nothing.—And the history given is from the pen of Elder W. himself!!

Eld. W. seems very tenacious of his literary standing. I was quite persuaded when I heard him in the Conference that he lacked even a thorough knowledge of the English language. You will remember his criticisms on the phrase, "the horn of Papacy." The only act of yours which seemed to me to reflect on your judgment, was your publishing his "Armageddon." This I expressed to you in a letter above a year ago. His other writings I regarded as much larger in quantity, than in quality. I mention these things because it seems such a grave affair to question his literature, and because the mere name of being literary gives a person the greater power of doing harm if he is so disposed.

I may add, I believe you have the confidence and esteem of the Adventists in Canada East. The "Herald" is much valued. Many would like you to make another tour this way.

The Camp-meeting in Hatley has closed. Brn. Reynolds, Thurber, Porter, Sunbury, Orrock, Blake, Davis, did the preaching. The brethren were strengthened, some backsliders were I hope reclaimed, and several manifested a desire to flee from the wrath to come.

My throat is not improved. I intend to make a new effort to obtain a cure, which will bring me South this winter, if the Lord permit.

Waterloo (C. E.), Oct. 5th, 1850.

#### LETTER FROM J. D. WHEELER.

DEAR BRO. HIMES:—In the sermon on the Mount we read, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Dear brother, thank God and take courage; although you have been, like Shadrach, Meshach, and Abednego, cast into the fiery furnace, heated one seven times hotter than ever before, you have come out without having so much as the smell of dishonesty or ridicule upon your past agency, as proprietor &c., of the "Advent Herald," and publications, and in the conduct of your former life. No doubt your enemies little expected you would. But thanks be to God, who giveth his people the victory, through our Lord Jesus Christ. Your late trials have only increased our attachment to you, and your paper.—May the God in whom you believe, and Jesus whom you preach, sustain, comfort, and strengthen you in all your labors and toils. When I look back upon your past life, on the firm and decided stand you have taken against error and fanaticism, I can but believe that God raised you up to fill the place you occupy; and the blessed promise is, "I will be with you until the world shall end." You have no reason to faint or be discouraged: Christ is at the helm.

All that has been done or said to injure you and destroy your influence, has been the means, in the hand of God, of confirming the fact, that you are called of God to fill the place you do. The "Signs of the Times" was small when it was commenced by you; and thus it continued for some time by that name, till you saw fit to give it a new name, the "Advent Herald." Like a twig, or sprout, it had but one leaf when it commenced; but by the blessing of God, it has grown to a large tree. Although it has been stoned and clubbed, and some of its leaves knocked off, it has a good many leaves yet; and I believe it will live until the Lord comes. I love its fruit, and by the grace of God I mean to continue to eat of it until Jesus comes. My prayer to God is, to still continue to bless it, and him that takes cares of and dresses it.

Yours, expecting soon to eat of that tree that bears twelve manner of fruits, &c.

Peacham (Vt.), Oct. 15th, 1850.

#### Extracts from Letters.

BRO. LEVI DUDLEY writes from Caldwell's Manor (C. E.), Oct. 7th, 1850:

DEAR BRO. HIMES:—At a meeting of Advent believers on Caldwell's Manor, your late trials were considered with much feeling and interest. Some of the brethren have been constant readers of the "Advent Herald" for the last six years, and others have read it enough to understand the manner, spirit, and motive with which it has been conducted from the commencement of its publication until the present time, and they therefore wished me to express, in some way, their satisfaction of its course, and their unshaken confidence in yourself, and Brn. Bliss and Hale, who have been so long associated with you. Their confidence in you and these brethren has not been shaken one jot or tittle by the late unholy plotting against you. Go on, beloved brother, in your work of faith and labor of love. You have the promises of God to encourage and sustain you, and you will, ere long, enter on your reward in the kingdom of God. The brethren disapprove altogether of the course pursued by those who have made such an unrighteous attempt to destroy your usefulness, and wrest the "Herald" office out of your hands. We hope they will repent of their wickedness, and do what they can to heal the wound they have made in the Advent cause. But we fear they never will.

In behalf of the Advent believers in Caldwell's Manor.

BRO. R. BRADT writes from Green Springs (O.), Oct. 5th, 1850:

DEAR BRO. HIMES:—Continue to fight the good fight of faith, for great will be your reward in heaven. The recent unholy effort to crush you has increased my confidence in you as a faithful steward in God's house, and as a man. If God be for you, who can be against you? If God's ear is open to the cries of the righteous, who can prevail against them? The wicked may succeed for a season, but will fall in their own net. O, praise the name of our God, for he has said, that a mother may forget her child, but that he will not forget those who love him, words big with meaning and comfort.

That notorious "pamphlet" and libel has made its appearance in this region. I have no more confidence in those who will peddle it, than I have in those who got it up.

BRO. EZRA ATWATER writes from Groton (N. Y.), Oct. 10th, 1850:

DEAR BRO. HIMES:—I know not how to let this opportunity pass without expressing my sympathy for you in your late trials, and adding a word of encouragement, as well as exhorting you to persevere with patience in the course you have thus far pursued. Think it not strange that you are called to suffer, as well as to labor, in the cause of truth and righteousness. You have done too much in endeavoring to hinder the progress of Satan's kingdom, to expect to escape his most violent assaults to destroy your usefulness in the service of our Lord; but your deliverance ought to encourage us all to greater exertions and faithfulness in the cause of our Divine Master. Praying that we may be preserved in these perilous times until the coming of our Lord, I remain your brother in tribulation.

BRO. L. D. THOMPSON writes from Cabot (Vt.), Oct. 3d, 1850:

DEAR BRO. HIMES:—Through the grace of God, I am permitted to look for the blessed hope, and am striving to have others interested in this great salvation. Some who have been somewhat discouraged by surrounding circumstances, are resolved to make a renewed effort to obtain eternal life, through Jesus Christ our Lord. We have some interesting meetings. To God be all the glory.

The "Herald" is the paper generally taken by the Advent friends in this region. We have received your defence; in the language of one of the charges against you, I think your accusers are "wanting in that scrupulous regard for the truth which should distinguish every Christian."

BRO. A. JOHNSON writes from Northfield (Mass.), Oct. 3d, 1850:

DEAR BRO. HIMES:—Our Camp-meeting, recently held in this place, has been productive of much interest and profit to this entire community, inasmuch as some found the Lord willing to forgive sins, backsliders were made to feel a sense of their situation, and saints were much comforted and quickened on their way heavenward. Besides, a great amount of prejudice has been removed from the minds of a large multitude, many of whom express their disappointment at what they had termed "Millarism." One of our neighbors, a Congregationalist, said that the sermon you preached on the Sabbath was of great value. Finally, it was an excellent meeting, and at a proper time I should like to help bear the expenses of another equally as good. In saying this, I also speak the minds and wishes of others.

DIED, in Charlestown, Oct. 16th, JOHN FRANKLIN BURGIN, son of GORHAM and ELIZA HALL, aged 5 years and 28 days. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

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[o. 12.]

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[o. 12-3m.]

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[my. 15.]

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[May 25.]







# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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## COMFORT UNDER AFFLICTION.

BY HANNAH MORE.

When gathering clouds around I view,  
And days are dark, and friends are few,  
On Him I lean, who not in vain  
Experienced every human pain:  
He sees my griefs, allays my fears,  
And counts and treasures up my tears.

If aught should tempt my soul to stray,  
From heavenly wisdom's narrow way,  
To fly the good I would pursue,  
Or do the thing I would not do,  
Still He who felt temptation's power,  
Shall guard me in that dangerous hour.

If wounded love my bosom swell,  
Deceived by those I prized too well,  
He shall his pitying aid bestow,  
Who felt on earth severer woe;  
At once betrayed, denied, or fled,  
By those who shared his daily bread.

When vexing thoughts within me rise,  
And, sore dismayed, my spirit dies;  
Yet He who did vouchsafe to bear  
The sickening anguish of despair,  
Shall sweetly soothe, shall gently dry,  
The throbbing heart, the streaming eye.

When mourning o'er some stone I bend,  
Which covers all that was a friend,  
And from his voice, his hand, his smile,  
Divides me for a little while;  
Thou, Saviour, mark'st the tears I shed,  
For thou didst weep o'er Lazarus dead.

And O! when I have safely passed  
Through every conflict but the last;  
Still, still unchanging, watch beside  
My painful bed,—for thou hast died;  
Then point to realms of cloudless day,  
And wipe the latest tear away.

## Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IX.—THE SOLDIERS OF CHRIST.

"He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

(Concluded.)

"EPHESUS.—This celebrated city, anciently the metropolis of Proconsular Asia or Ionia, now called Natolia, was situated about forty miles south-east of Smyrna, and five miles from the Ægean Sea, on the sides and at the foot of a range of mountains overlooking a fine plain, watered and fertilized by the river Cayster. It was considered a maritime city, and is said to have been built by Androclus, the son of Codrus, king of Athens, as early as the time of David. It thenceforth occupied a distinguished place among the twelve confederated Ionian cities of Asia Minor. From the remotest period, Ephesus was celebrated for a temple of Diana, hence called the Ephesian goddess.

"The inhabitants of Ephesus were distinguished more by their voluptuousness and their traffic, than by their taste for learning or philosophy. They are also said to have been addicted to sorcery and such like arts. What were called 'the Ephesian letters' appear to have been magical symbols inscribed on the crown, girdle, and feet of the statue Diana, in the great temple; and it was believed that whoever pronounced them had forthwith all that he desired. In the Apostolic times, Ephesus was in its glory, and its streets resounded with the shouts, 'Great is Diana of the Ephesians!'—(Acts 19:28-34.) When St. Paul visited the city, and a tumult in consequence arose, the town-clerk, or principal magistrate, made the following speech:—'Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing, then, that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly. For ye have brought hither these men, who are neither robbers of churches, nor yet blasphemers

of your goddess.' The tradition here referred to, that the image of Diana originally fell from heaven, has induced some to conjecture that it might have contained an aerolite or atmospheric stone; but the pretence was by no means peculiar to Ephesus. The Palladium of Troy, and the image of Minerva, were said to have been dropped from the clouds, and the sacred shield of the Romans was given in a similar manner in the reign of Numa Pompilius. This imposture, zealously propagated by the mythological priests, that the statues at the shrines of which they ministered were the gifts of the celestial divinities, was early introduced into the Christian Church, when it became infected by the leaven of superstition, and the legends of the monkish writers of communications from the Virgin and the Apostles are not behind those which they imitated in pretensions to the miraculous. A similar origin to that of the Ephesian Diana has been claimed for the shrine of our Lady of Loretto, in Italy; and Pope John I. marched out of the city of Rome in solemn procession to receive a picture of the Virgin, which was devoutly believed to have been suspended over the city for a considerable time.

"St. Paul resided at Ephesus for three years, and founded a Church (Acts 20:31), which was sound in doctrine, and upright in discipline and practice during his life; but after the martyrdom of the Apostle, the Ephesian Church declined, and its bishop was solemnly warned to 'repent and do the first works.' Trophimus, the eminent disciple of St. Paul, who accompanied him on many of his journeys, was a native of Ephesus; and it is conjectured that Tychicus, the bearer of the Epistle to the Church, and of that to the Colossians, was so likewise. In A. D. 57, the Apostle, sailing from Assos to Tyre, appointed the elders and presbyters of the Ephesian Church to meet him at Miletus, at which port he intended to touch, not having time to visit their city. This interview was of an affecting nature, and evinces the strong attachment which his residence among them had produced. He told them on that occasion, that they would see his face no more—that after his departure, grievous wolves would enter in among the flock; and he anxiously exhorted those who had the oversight thereof, to feed the Church of God.—Acts 20:28.

"Irenæus and Eusebius relate a tradition, that St. John wrote his three Epistles at Ephesus, between the commencement of the Jewish war and the final subjugation of Palestine, when he first arrived and took up his residence in the city. Some of the Fathers affirm, that the beloved disciple was accompanied into Asia Minor by the Virgin Mary, who resided at Ephesus, where she is said to have been buried. In A. D. 142, Justin Martyr visited Ephesus, and held on that occasion his celebrated conversation on Christianity with Trypho, who is mentioned by Eusebius as the most eminent Jew of his time. At the close of the second century, Polycrates, the bishop of Ephesus, engaged in a controversy respecting the observance of Easter, which threatened the extinction of all kindly feeling between the parties.

"The celebrated story of the Seven Sleepers, related by Gibbon, is connected with Ephesus. During the furious persecution of the Christians carried on by the Emperor Decius, seven noble Ephesian youths concealed themselves in a cave in the neighborhood of the city, where they were immured by the tyrant. 'They immediately fell into a deep slumber,' says Gibbon, 'which was miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years. This popular tale, which Mohammed might have learned when he drove his camels to the fairs of Syria, is introduced as a Divine relation into the Koran. The story of the Seven Sleepers has been adopted and adorned by the nations from Bengal to Africa, who profess the Mohammedan religion, and some vestiges of a similar tradition have been discovered in the remote extremities of Scandinavia.'

"In A. D. 431, the heads of the Church, in obedience to the imperial mandate, repaired to

Ephesus, and deposed Nestorius, the bishop of Constantinople. The prelate was degraded from his ecclesiastical dignities, and confined in a monastery. At the commencement of the sixth century, Ephesus, like other Asiatic Churches, had lost almost every trace of its 'first love,' and the streams of Divine truth circulated by St. Paul, St. John, and Polycarp, became gradually corrupted by error and superstition. 'At this era,' says Mr. Milner, 'the number of monks multiplied prodigiously in the East, invited to inaction and repose by its warm climate and sunny skies; and the myrtle crowned valleys of Asia Minor were crowded with fanatics, eager to arrive at spiritual perfection by the constant practice of bodily ease. The north, with its snows and mountains, had indeed its monasteries, but the greatest hive was in the East, where the balmy breezes and ever-ripening fruits ministered to sensual gratification. The religious flocked to the plains of Syria to dream away existence, and the beautiful valleys of Greece and Anatolia swarmed with a race whose pretensions to piety were laziness and superstition.'

"In 1764, when Ephesus was visited by Dr. Chandler, its population consisted of a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness,—some, the substructure of the glorious edifices which they raised, some beneath the vaults of the stadium, once the crowded scene of their diversions. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by Apostles and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible. On approaching it from the wretched village of Aiasaluch, a few scattered fragments of antiquity occur; and on the hill above, some traces of the former walls, and a solitary watch-tower, mark the extent of the city.

"At some distance are the remains of the theatre in which Demetrius raised the tumult against St. Paul; but of the once famous temple of Diana not a stone is seen, except perhaps a few arches on the morass, which are conjectured to have supported it. 'A more thorough change,' says Mr. Emerson, 'can scarcely be conceived, than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. It was early the stronghold of Christianity, and stands at the head of the Apostolic Churches of Asia. It seems that there, as St. Paul says, 'the word of God grew mightily and prevailed.' Not a single Christian now dwells within it; its mouldering arches and dilapidated walls merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the actual site of the first wonder in the world.'

"The same writer continues to observe:—'The present state of Ephesus affords a striking illustration of the accomplishment of prophecy. Ephesus is the first of the Apocalyptic Churches addressed by the Evangelist in the name of Jesus Christ; his charge against her is a declension of religious fervor (Rev. 2:4), and his threat in consequence (Rev. 2:5), a total extinction of her ecclesiastical brightness. After a protracted struggle with the sword of Rome and the sophisms of the Gnostics, Ephesus at last gave way.

"The incipient indifference censured by the warning voice of the Prophet increased to a total forgetfulness, till at length the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire in the fourteenth century.

"The plough has passed over the city; and when visited, in March 1826, by the Rev,

Messrs. Hartley and Arundell, green corn was growing in all directions amidst the forsaken ruins; and one solitary individual only was found who bore the name of Christ, instead of its once flourishing Church. Where once assembled thousands exclaimed, "Great is Diana of the Ephesians!" now the eagle yells, and the jackal moans. The soil of the plain on which the ruins of Ephesus lie appears rich: in the summer of 1835, when visited by Mr. Addison, it was covered with a rank burnt-up vegetation. 'This place,' he states, 'is a dreary uncultivated spot; a few corn-fields were scattered along the site of the ancient city, which is marked by some large masses of the shapeless ruins and stone walls.'

What does all this teach us? That the Gospel in the midst of a city is the strength, the glory, and the stability of it. The moment that her love left the city of Ephesus, her ships left her harbors, her soldiers deserted her standard, her ancient and illustrious buildings crumbled into ruins, and Ephesus alone, therefore, is a standing evidence that it is the Church of God, in old England's heart, that is the secret of the splendor of the diadem that is around the Queen of England's brow. It is Christianity among the people that is the grand secret of all our prosperity and greatness. It is not protectionism, it is not free trade, that is the substance of our commerce, the glory and the secret of our agricultural prosperity;—it is the Gospel alone; and he who becomes a Christian himself and seeks to spread what he feels among those that are around him, does more to advance our country in its loyalty, in its integrity, in its strength, in its riches, in its commerce, in its manufactures, in its agriculture, than all the eloquent speeches made the one way or the other within the walls of parliament. It is by righteousness that a nation stands; it is by sin that it descends to its tomb. I have confidence in the Gospel, and confidence in that alone: and I believe, that when the hurricane swept over Europe, and the kings were bowed before it as the grass before the breeze—when the earthquake heaved, and convulsed great empires, and shattered strong and ancient thrones, it was not the guns that were concealed behind the walls of our great public buildings, nor those bayonets that bristled in the sun, nor those noble bands that crowded our streets and were ready when specially summoned specially to act, that saved us; but it was that our people had within them, as a body, indirectly and directly, that love to God which is the secret of true and lasting royalty. As Ephesus lost her commerce when she lost her Christianity, so London will lose hers if ever she lose living religion in the midst of her. There is already too little Christianity, and too much room for more; instead of Christian churches quarrelling with each other, and Christian ministers settling themselves in opposition to each other, all ought to labor as one. We want double the number of churches and chapels of every description; and I wish we could bring into them, not visitors from other communions and chapels, but men who are heathens and know not what Christ and his Gospel are. Let us feel that churches will stand in the present day, not by the excellence of their ecclesiastical polity, nor by the patronage of the state, nor by the endowment of the queen, nor by the votes of the people; but by their allegiance to Christ, by their adherence to duty, by their sufferings for truth. Our churches are secured, not by the splendor of their liturgies, nor by the eloquence of their preachers, or the multitude, or the grandeur, or the nobility of those that visit them; but only by their faithfulness to God, their sacrifices for his cause, their sympathies with his people.—Men may talk about the succession, but I feel that this will be found the frailest reed in the universe when the ordeal comes; for the time draws near when men will see that that is the best Church and the most apostolic Church that has the most apostolic charity—that that is the best minister who preaches divine sermons and lives a divine life—that is the best congregation which does most for the spread of the Gospel



which it has first tasted in all its sweetness and realized in all its power.

END OF LECTURE IX.

From the London "Quarterly Journal of Prophecy."

### The History of Chiliasm.

(Concluded.)

Our third statement is that, notwithstanding the blow given by Origen and his followers, Chiliasm still remained the belief of a very large portion of the Church till the fifth or sixth century. It had now ceased to be universal. It was now no longer a test of perfect orthodoxy as in the days of Justin Martyr. But still it was not to be uprooted in a day, or an age, or even a century. It was too vital, too sacred a part of the Church's ancestral creed to be suddenly forsaken. It continued to be widely received in the Church until by the gradual uprise of Popery it was swept clean away.

We found this statement on the following facts:—

(1.) The testimony of Lactantius, who flourished about the year 310. In his "Institutions" he frequently refers to Chiliasm, showing us not only that he held it himself, but that the Church generally held it in his day. We take the following statement of his views from an old author:—

"From this seventh book we shall give several passages. In our forth book we have spoken of the first coming of the Lord: now let us relate his second, which the Jews also acknowledge and expect; because it is of necessity that he should return to comfort them, whom before he had come to call altogether."—chap. 1.

"It is ordained by the disposal of the highest God, that this unjust age, a certain space of time being run, shall have an end; when, all wickedness being extinct, and the sons of the godly being called back to a blessed life, there shall flourish a quiet, tranquil, peaceable, and golden age, God himself then reigning."—chap. 7.

"Let philosophers know, who number thousands of ages since the beginning of the world, that the sixth thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better."—chap. 14th. This he largely and learnedly proves from God's making the world in six days, and resting the seventh; alleging the Prophet's expression, that a thousand years are but as one day, &c.

"And after these things," says he again, "the places of the dead shall be opened, and the dead shall rise again, and the great judgment shall be performed by God-Christ concerning them, of which judgment and kingdom the Erythraean Sibyl thus speaks: 'When the day shall receive its fatal end, and the judgment of the immortal God shall come to mortals, then shall come upon men the great judgment and the beginning, &c.' Nevertheless, all universally shall not be then judged of God; but those only which are versed in the religion of God."—chap. 19th and 20th.

"The poets by poetical licence corrupted that which they had received; for in that they sang,—that men, having finished a thousand years among the dead, should be restored to life again,—their understanding deceived them. For the dead shall indeed rise again, not a thousand years after their death, but that, being restored to life again, they may reign a thousand years with God."—chapter 22d. "By God Lactantius means Christ; as he openly explained himself a little before."—Homes on the Resurrection.

(2.) The Council of Nice, which met in the year 325, promulgated among its "forms of ecclesiastical doctrine, according to which all teachers in the Church were to frame their discourse," a declaration which brings out the decided Chiliasm of that Assembly. It is to the following effect:—

"I shall conclude this evidence by a quotation from the Acts of the Council of Nice, called by Constantine the Great, so late as the year 325. This council, besides their definition of faith and canons ecclesiastical, did set forth certain *Διατάξεις*, or Forms of Ecclesiastical Doctrines; according to which all teachers in the Church were to frame their discourse and direct their opinion. And if these forms were not then first composed, they were at least so moderated, that both parties might accept them, being (as you may see) delivered in the language of Scripture. Some of these forms are recorded by Gelasius Cyzicenus; among which is this, for the doctrine of the state of the resurrection, beginning 'Μικροτερος ο κοσμος,' &c. The world was made more minute, or viler, because of foreknowledge. For God saw that man would sin: therefore we expect new heavens and a new earth, according to the Holy Scriptures, when shall shine forth the appearance and kingdom of the great God, and our Saviour Jesus Christ. And then as Daniel saith (chap. 7:18), 'the saints of the Most High

shall take the kingdom, and there shall be a pure earth, holy, a land of the living, not of the dead,' which David foreseeing, by the eye of faith, cries out (Psalm 27:13), 'I believe to see the goodness of the Lord in the land of the living,' a land of the meek and humble: for Christ saith (Matt. 5:5), 'Blessed are the meek, for they shall possess the earth.' And the Prophet saith (Isa. 26:6), 'the feet of the meek and humble shall tread upon it.' On this passage Mr. Mede says, 'This you see was the opinion of the whole orthodox Christian Church, in the age immediately following the death of St. John, (when yet Polycarp, and many disciples of the Apostles were living,) as Justin Martyr expressly affirms: a testimony absolute without all comparison to persuade such as rely upon authority and antiquity. And therefore it is to be admired (saith Mr. Mede) that an opinion once so generally received in the Church, should ever have become cried down and buried. But those times which extinguished this, brought in also other alterations; and perhaps something in lieu of that, and relating to it, (which perhaps few observe, that have knowledge enough of the rest,) namely, *prayers for the dead*, which were then conceived after this manner; *that they may have their part in the first resurrection.*'"

Thus we see that not only does this Council state what we believe to be the scriptural view, but cites those passages which we are accustomed to cite, and which our opponents generally either explain away or deny as applicable. Now is it possible to suppose that this great Council of the Church, so well known in history for its condemnation of Arianism, should be unanimous upon a tenet which had died out of the Church? It is obvious that nearly a century after the days of Origen and Dionysius, Chiliasm doctrine was still truly the creed of the Church, or at least of the greater part of it. In this Council it stands before us, not only dissociated from heresy, but opposed to it; nay, not only opposed to heresy, but united to what was sound and holy. It was the defenders of the Trinity,—the firm upholders of the orthodox belief,—the learned and the holy of the fourth century, that gave forth the declaration in favor of Chiliasm. So that we gather from this these two conclusions,—first, that Chiliasm was still the general, though not the universal creed of the Church; and secondly, that it was entirely assimilated with all that is sound in doctrine and godly in life.

(3.) Jerome, who flourished about one hundred years later, in the beginning of the following century, gives us a very explicit testimony as to the prevalence of Chiliasm. He was one of the most resolute enemies of the doctrine that ever wrote, never missing an opportunity of assailing it, yet the following is his confession. Speaking of the Millenarian, Apollinarius, he remarks,—"An author whom not only the men of his own sect, but most of our people likewise, follow on this point (Chiliasm), so that it is not difficult to prove what a multitude of persons will be offended with me." Thus, here and elsewhere, he speaks as if the Chiliasm were still a great multitude (*plurima multitudo*). Indeed, both he and Augustine, while condemning the doctrine most resolutely, evidently speak as men who felt that they were in a minority upon the subject in the Christian Church.

Our fourth statement is, that, from the time that Popery rose into the ascendant in the sixth century, and during all the ages in which it had the ascendant, Millenarianism was silenced.—Jerome, in whose works the seeds of almost every Popish error may be found, led the opposition. After his day the opposition became more general, till at last Chiliasm was not only attacked by the arguments but condemned by the Councils of the Apostate Church. Popery during its whole reign maintained an unmitigated hostility to Chiliasm doctrine. Had it maintained silence upon the subject, one might have thought that the subject was merely forgotten; but it has not kept silence. It has openly denounced the doctrine, though it finds great difficulty in excusing Papias, Tertullian, Irenæus, &c., for their belief of it. One cannot help concluding from the enmity which Popery manifested, that there must have been some among the noble army of martyrs who held it. It is difficult otherwise to account for the Popish hostility and condemnation. Would Popery have troubled itself with the doctrine had it not been maintained by some of those who held fast the grace of God?

Our fifth statement is, that during the first century after the Reformation it rose again into notice, and was held by several learned and godly men; while it was strongly opposed, not only by the Papists but by the Socinians.—Some fragments of it seem to have been held by the Anabaptists of that age, who thus brought discredit on it; but still some sound and able men maintained it, while Socinus himself attacked it in a letter "contra Chilasias." So that still we see heresy taking the field against Chiliasm, not siding with it: still we see Chiliasm in alliance with orthodoxy.

Our sixth statement is, that during the second century after the Reformation it rose into still greater eminence, especially in England. Very many of the Nonconformists and the men of that age held it, and no time, save our own, abounds in such a numerous authorship upon the subject. A large number of the Westminster Assembly held it. Twisse, the President of that Assembly, was a millenarian, and many others of that age, of all denominations, Episcopalians, Presbyterians, and Independents; and so strong was their position felt to be, that R. Baxter honestly confesses that though he did not agree with them, he could not refute them. The Fifth Monarchy men, no doubt, took it up and brought discredit on it; but, though the actings of these men were fanatical, it must be remembered that they were men doctrinally most sound in the faith, strong Calvinists, and clear in Evangelical truth. But apart from them it was held by numbers in that age who had no participation in their fanaticism.

Our seventh statement is, that during the last century Chiliasm almost died away. With spiritual life it sunk and nearly disappeared. To the chill Arminianism of the last century it showed no affinity. Its greatest opponent during the last century, the great propounder and maintainer of the spiritual reign, was Whitby, noted for his Arminianism, and one may find in his works, side by side, his treatises for the spiritual reign and against the imputed righteousness of Christ.

In truth, Chiliasm has always showed the strongest affinity for Calvinism, and antagonism to the opposite. Its opponents in past ages were men noted for heresy; for among them we reckon Gnostics, Origenists, Papias, Socinians, and others of like unsoundness in the faith.

But we must here close our sketch of the history of Chiliasm. Our latter statements have been brief enough, as in truth they are intended rather as a table of contents to a work which, if leisure were given, might yet be undertaken; a work which by minute historical investigation would undertake to prove the association or alliance that has existed in all ages between Chiliasm and soundness in the faith. Not as if this alliance were invariable or universal; nor as if the converse were so either; but the singularly numerous testimonies to the above state of opinion, prove such an extent of alliance or sympathy, as to justify us entirely in classing Anti-Chiliasm with heresy, and in setting down Chiliasm as the natural associate and friend of all that is sound in doctrine, and elevated in spiritual life.

### Christ the Light of the World.

BY WM. H. VAN DOREN.

As our Saviour is compared with the sun, we may see in that orb some of the evidences of the value of the Redeemer to the moral world. As the source of light, or as the element of light, it is frequently alluded to in the sacred record. Hence, a son, joy, the gospel, Jehovah, &c., are used to express the light of the soul.—The two aspects of the Messianic prophecies differ so widely that the Jews in some instances expected two Messiahs: the one, Messiah Ben David; and the other, Messiah Ben Ephraim; the former a conqueror, and the latter a suffering victim. But they were seen mysteriously blended in the same person. To a race fallen and benighted like ours, a Saviour is our only Hope, and to the renewed their only Light.

The sun is the unceasing fountain of light to all the members of our system. For nearly six thousand years there has flowed hence an exhaustless ocean of splendor. The sun clothes our gardens in all the varied hues of beauty; it converts the trembling dew-drops into so many pearls of all the colors of paradise; it paints those changeable hues over the plumage of birds, and flings the glories of light and loveliness over the landscape; it builds upon the vanishing bosom of the dark, retiring thunder-cloud, the bright arch of many colors, and gilds the clouded scenery with its purple risings and golden settings. The sun flings a robe of loveliness around our world every morning, and gives to the gem and the diamond their matchless value and beauty. After the reign of winter is over, it melts the icy bands, and unlocks the frozen springs and streams, and piercing the cold earth, quickens into life and verdure all the slumbering elements of nature. Need we wonder that the Persian bowed the knee in humble devotion to the sun as supreme deity? And the mariner, long tossed by the tempests, as night rests upon the deep, sends up his fervent prayer amid the howling storm for the sun to rise and cheer. And as he beholds, the dark clouds are tinged by the first faint dawn,—the waves appear not half so high, and the winds not half so fierce. An unsetting Sun Divine will be an element of heaven's bliss; for there shall be no night there.

Jesus is our sun, as he shows us our real condition. The gloomiest feature in the ruin of our race is, that we were lost, yet we knew it

not. We were travelling to perdition, and mistook it for the path to peace. Plotinus, a heathen, said, a good man differed from God only in not being quite as old. Conceive a goodly palace, with fair exterior, standing in a waste desert; but all its doors and windows are barred; no light can enter, no eye can see within. Thus is the soul of man without the light which Christ brings. He comes and unbars the door; and, lo! all is one scene of blasted desolation and death. He is the Light of the world. He opened the heart of Lydia, and she saw by the light her ruin and her recovery. Our passions, like so many slumbering tigers, are unknown to us until revealed by this Light. Here are memorials of our sins, stored away as in a treasure-house, and unseen by our own eye, until Christ enters, as erst he did into the temple profaned. He might say: "My Father's house ye have made a den of thieves." The gathered wisdom of ages never has taught a heathen sage his desperate condition. Shut the Bible, and who can tell whether sin be a disease, a weakness, or a curse? Without Christ, and the mind of earth's wisest philosophers is as dark and cold as the deepest cavern in Siberia! But the Saviour comes, and all the delusions and deceptions of the soul are revealed; as the moon, bursting from the clouds, reveals to the midnight traveller the bridge swept away by the swollen stream.

No light of created material can penetrate the rock, or the gloomy grave; but no night of sin, no concealment of crime, no refuge of guilt, can exclude the light of Christ. Satan may build a thousand fortifications around the sinner's heart; but the Light Divine pierces through them all like glass, and shows the secrets of the heart. Prejudice and Fanaticism bind their victims in chains of malice and thrust them into the inner dungeon; but this holy Light enters the tower, passes the prison walls, pierces the iron gates, enters the hearts of the chained, the scourged, the afflicted, and converts the gloom of the dungeon into the bloom and beauty of Eden.

Light is diffusive. A ray falling on the prism is divided into seven different rays of as many colors, and they diverge for ever. A ray of light would travel for ever, unless intercepted. Thus the light of Jesus infuses a radiant power into the Christian's graces, and renders them, like Ezekiel's wheels, instinct with life, and love and light. A Christian's light has been immured in the cells of the Inquisition, bound to the wheel, chained to the stake, nailed to the cross, and flung to the lions; but the gates of hell could not put it out. The wrath of man might as well essay to bind down the rising sun, as to extinguish the burning and shining light reflected by the disciple and martyr from his ascended Lord. A ray of light will continue to shine until it is annihilated. A saint will reveal the beauty and radiance of holiness until he is called to shine in another world. As Cowper expresses it:—

"When one that holds communion with the skies  
Has filled his urn where those pure waters rise,  
And once more mingles with us meaner things,  
'Tis 'e'en as if an angel shook his wings:  
Immortal fragrance fills the circuit wide,  
That tells us whence those treasure were supplied."

It matters not whether the world know us or not; their knowledge, their commendation, are nothing to us, if only we bear the image of Jesus. Break a mirror into a thousand pieces, and every glittering fragment reflects the full-orbed image of the sun. Thus every disciple, however despised, however scorned, reflects the great Light of the world. Angels, who erst in Eden saw our sire unfallen bear this image, and held sweet communion with him, rejoice to see and love poor worms of the dust, adorned with that same image in this dark, dim spot, which men call earth. If Christ withdraw one moment his divine presence, the light of the soul goes out in darkness; for *our life is hid with Christ in God*. To expect the sinner to show forth the light of holiness without Christ, is to expect Lazarus to leave his grave before Jesus cries, "Come forth!" Without Christ all "inward lights" are folly's brood, God himself being Judge. "He that trusteth his own heart is a fool." He that would enter some mountain cave and commence digging for sunlight, would be about as wise as those who shut the Bible and dream of finding salvation. It is the voice of Christ: "They that hate me love death." To mistake our wretched self-righteousness, rags and rents, for the seemingly robe of light and love of Jesus, is to mistake Cimmerian darkness for the splendor of noonday.

Let us not envy the worldling his husks and beggarly elements here. His pleasures, his honors, his highest hopes, end in the dark, dark night that knows no morn. The proud, wicked Egyptians dwelt in the gloom that covered their land, while the Hebrews had "light in their dwellings." It was the affection of those noble old soldiers crying to their king: "Go not forth to battle, lest thou quench the light of Israel." Reader, grieve not the Spirit, lest thou quench the light of hope in the night of endless despair!

Christian Intelligencer.



### A Nation without God.

I know—I sigh when I think of it—that hitherto the French people have been the least religious of all nations of Europe. Is it because the idea of God—which arises from all the evidences of Nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable, and the French mind being the most rapid, but the most superficial, the lightest, the most unreflective of all the European races—has not the force and severity necessary to carry far and long the greatest conception of the human understanding? Is it because we are and have been a military people, a soldier nation, led by kings, heroes, ambitious men, from battle-field to battle-field, making conquests and never keeping them, ravaging, dazzling, charming, and corrupting Europe; and bringing home the manners, vices, bravery, lightness, and impiety of the camp to the fireside of the people? I know not; but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free.

If we look at the characters, compared as regards religious sentiment, of the great nations of Europe, America, and even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to Heaven—our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator; or at most, at posterity.

Open the history of America, the history of England, and the history of France; read and compare the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying.

Washington and Franklin fought, spoke, suffered, ascended and descended in their political life of popularity, in the ingratitude of glory, in the contempt of their fellow-citizens—always in the name of God, for whom they acted.—The Liberator of America died confiding to God the liberty of the people, and his own soul!

Strafford, who died for the constitution of his country, wrote to Charles I., to entreat him to consent to his execution, in order to prevent political troubles; after this consent was obtained, he wrote—"Put not your confidence in princes, nor your trust in the sons of men, for salvation cometh not from them, but from on high."

In his way to the scaffold he stopped under the window of his friend the Bishop of London; he raised his head towards him, and asked his prayers in the terrible moment that awaited him. The aged prelate burst into tears, and giving his trembling benediction, fell senseless in the arms of those who surrounded him.

Strafford went on his way, strengthened by the Divine influence, invoked by the venerable man, and spoke with calmness to the people assembled to see him die. "I only fear one thing," said he; "it is, that this is an unhappy presage for my country—this effusion of innocent blood. I am now at the end—one stroke will make a widow of my wife, and orphans of my children, will deprive my servants of an affectionate master, will separate me from my dear brother, and my friends. May God replace all to them."

He undressed, and laying his head on the block, said, "I thank my heavenly Master for enabling me to await this blow without fear and for not permitting me to be dismayed by an instant of terror. I lay down my head on this block with as much composure as I ever laid it down to sleep."

Behold faith in union with patriotism. Look at Charles I. in his turn, that model of the death of kings. At the moment of receiving the stroke of the axe, whose edge he examined, he raised his head, and said to the minister who attended him, "Remember!" That is, remember to tell my sons never to avenge the death of their father.

Sidney, the young martyr of a patriotism, guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to his jailor, "I rejoice that I die innocent towards the king, but a victim, resigned to the King on high, to whom all life is due."

The Republicans of Cromwell only sought the way of God, even in the blood of battles.—Their politics were their faith—their reign a prayer—their death a psalm. One hears, sees, feels that God was in all the movements of these great people.

But cross the sea, traverse La Mancha, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul; that His name was unknown in the language. History will have the air of an atheist, when she recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France! The victims only have a God; the tribunes and lictors have none.

Look at Mirabeau on the bed of death:

"Crown me with flowers," said he, "intoxicate me with perfumes. Let me die to the sound of delicious music."—Not a word of God or his soul. Sensual philosopher, he desired only a supreme sensualism, a last voluptuousness to his agony.

Contemplate Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sibyls. Not a glance toward Heaven! Only one word for the earth she was quitting—"O, Liberty!"

Approach the dungeon door of the Girondins. Their last night is a banquet. The only hymn, the Marseillaise!

Follow Camille Desmoulins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the two last thoughts of this dying man on his way to the last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner, "You will show my head to the people; it is worth the trouble!" His faith, annihilation; his last sigh, vanity; behold the Frenchman of this later age!

What must one think of the religious sentiment of a free people whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister, Death itself, recalls neither the threatenings nor the promises of God!

The Republic of these men without a God has quickly been stranded. The liberty won by so much heroism and so much genius has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory! An atheistic republicanism cannot be heroic.—When you terrify it, it bends; when you would buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? the people ungrateful, and God non-existent! So finish atheist revolutions! Lamartine.

### A Heavenly City.

A VISION OF WHAT WILL BE.—(Rev. 21.)

As once upon the time  
Of the lovely evening chime,  
When the shadows 'gan to go  
O'er the day's departing glow,  
And the twilight dimness came,  
Quenching every sunny flame,  
Save the blushes on the breast  
Of the faintly crimson'd west,  
And o'er every tree and bush,  
Hung the evening's quiet hush,  
Deep'ning till the sounds of life  
All had ceased their busy strife,  
And the holy calm of heaven  
Gathered o'er the gentle even,  
Breathing through the humble spirit  
That sweet peace the blest inherit.

Yes, as once on such a time,  
I sat musing all alone,  
Visions of a fairer clime,  
With a beauty all her own,  
And a glory mortal eye  
Ne'er hath seen on earth below,  
Such came brightly floating by,  
With so marvelous a glow  
Of a blest reality,  
That my very soul was bow'd  
As I bent adoring knee,  
And in rapture wept aloud,  
Wept for very grief of gladness,  
That there should be given me,  
Amidst life's gloom and gladness,  
Aught so beautiful to see.

I saw it like a city  
Of bright and burnished gold,  
With a flood of amber light  
O'er its golden glory roll'd;  
From glist'ning tower and turret,  
Rain'd back the mellow rays,  
Till the very atmosphere  
Seem'd burdened with the blaze;  
That blaze of light and glory,  
Would I could show it thee!  
As all dazzlingly it shone,  
O! so glorious to see!

Through that atmosphere of light,  
With their slender shafts of snow,  
Rose a thousand minarets,  
Towering o'er the roofs below;  
Rose a thousand giant domes,  
High on clustering columns pil'd,  
Pil'd against the blue of heaven  
With a beauty passing wild,  
With a beauty none can tell;  
Would I could tell it thee!  
As it gleam'd before my soul,  
O! so marvelous to see!

Then that mighty mountain wall,  
Girding with its bright outline,  
Temple, tower, and dome, and hall,  
How its battlements did shine!

And its gates of massive pearl,  
All with iris hues o'erhung,  
From their opening portals flash'd  
Light and beauty, as they swung;  
But the glory they reveal'd,  
How can I tell it thee!  
As it bursts upon my sight,  
O! so wonderful to see!

There through the golden streets,  
And by the crystal river,  
Whose silver floods so purely flow,  
And sweetly flow forever,  
Myriads of holy beings walked,  
In shining garments dressed,  
And with pure and happy hearts,  
Throbbing peaceful in each breast,  
And lighting up that beauty  
Which I may not tell to thee:  
It hath not entered human heart,  
O! so beautiful to see!

And once I caught the murmur  
Of an anthem's distant swell;  
From a far-off band it came;  
And its cadence rose and fell,  
O! so ravishingly sweet!  
That it melted me to tears;  
I hear it ringing still,  
Through the lapse of silent years.  
And it ever, ever, singeth,  
In its melody to me,  
Of that city, O! that city!  
So glorious to see!

And unnumber'd silver bells,  
While that shining army sang,  
Slowly swinging in the breeze,  
Most musically rang;  
Rang in matchless harmony  
That no human tongue can tell,  
It held me chained and breathless,  
Like the magic of a spell;  
And it filled my inmost soul  
With a longing wish to be  
Forever in that city,  
O! so beautiful to see!

Thus I saw upon that time,  
Of the lovely evening chime;  
And I know 'twas not a dream:  
For I caught its waking gleam,  
And I watched it brighter grow,  
Till its full meridian glow,  
With an overwhelming might,  
Burst upon my ravish'd sight;  
And though bowed with holy awe,  
I that matchless city saw,  
Full as palpably and plain,  
As if here on earth again,  
With its mingled gems and gold,  
And a beauty all untold,  
In its glory it should rise  
Bright before our wond'ring eyes.

That city, O! that city!  
Its image oft returns;  
And in Memory's holy light  
Most beautifully burns:  
So beautiful! it filleth  
My eyes with gushing tears;  
For it cometh o'er my spirit  
Like the memory of past years—  
The memory of past years,  
As it poureth o'er the soul,  
With its perish'd loveliness,  
Till emotion bursts control;  
Or as if that loveliness,  
In a new awakened prime,  
Outstripping all its beauty  
In its early elder-time,  
Should burst upon the gazer,  
As with dim and tearful eye  
He stands in sorrow weeping  
That such excellence could die,  
Until anew he weepeth  
For joy that it should be  
O! once again before him,  
And so beautiful to see.

National Era.

### Plain Practical Questions.

Who is born of God? "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him."—2 John 5:1.

When may we know that we love the children of God? "By this we know that we love the children of God, when we love God and keep his commandments."—2 John 5:2.

When do we love God? "For this is the love of God, that we keep his commandments; and his commandments are not grievous."—2 John 5:3.

What do those overcome who are born of God? "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."—2 John 5:4, 5.

What do those have who believe on the Son of God? "He that believeth on the Son of God hath the Witness in himself."

What hath the man done who believeth not God? "He that believeth not God hath" (in

his own mind) "made him a liar, because he believeth not the record that God gave of his Son."—2 John 5:10.

What is the record of God in his Son hath given to us? "And this the record, that God hath given to us eternal life; and this life is in his Son."—2 John 5:11.

Dear reader, carefully consider these questions, and may they be the means of leading you to the blessed Saviour. O, remember that if they are wisely considered you may be saved from death and made eternally alive. Neglect to consider them, and you must be lost forever. Jesus is now waiting to bless them to your soul's salvation; he is near to make you happy in his love, and will you turn a deaf ear to all his entreaties? Turn and just look upon him (by faith) for one moment and see how beautiful he is, and with what winning accents he is pleading for you to become his, and methinks one sight of that form will so ravish your soul that you will say, I will be forever thine, O, Immanuel, Saviour. Com. P. E. Church.

### The Blind Man of the London Post-Office.

A writer in the London Quarterly Review thus humorously describes the decipherer of illegible, incomprehensible, or inadequate letter addresses, which find their way into the London Post-office:—

In the first operation of dividing into fourteen main classes the whole of the letters for the United Kingdom, as well as for all foreign countries, which pass daily through the Inland Department of the London Post-office, there exists among the pigeon holes one marked "blind."

Into this little hospital for the destitute or houseless poor, are thrown by each sorter throughout the department, all letters bearing an illegible, an incomprehensible, or an inadequate address. It appears, from several experiments which have been made in the Post-office, that of any given number of letters taken up at random as they are poured out of the bags, about one tenth of them have not, on their addresses, any post town! On one day, 3559 letters arrived at St. Martin's-le-Grand, addressed "London;" most of them being only to petty shopkeepers, who, with a turkey-cock's desire to look grand, had struttingly supplied their country correspondents with this single word as their sufficient address; and yet, such is the intelligence of the post-office—such its triumph of mind over matter—that every one of these letters was delivered to the person for whom it was meant!

We must here pause for a moment to observe, that it would relieve the servants of the post-office from infinite vexation and trouble, and, to the advantage of all classes, would materially expedite the delivery of letters, if the public of their own accord would, or by the imposition of a heavy extra postage could be required to, reverse the existing foolish fashion by writing legibly, as the first word of the address of every letter—the only one out of the present confused irrelevant mass which the sorter wishes to discover, and has now to search for—namely, the post town; after which the name of the pretty little village, of the county, of "the hall," "the lodge," "the grove," or anything else, might at any length be most harmlessly inserted—with, lastly, that which is of no earthly importance except to the postman who actually delivers the letter, the name of Hobs, Dobs, or Snobs; in short, of the person or personage to whom it is addressed.

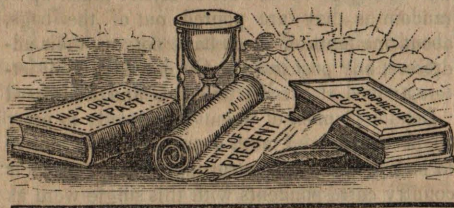
The duty of solving all the enigmas, and of deciphering the astonishing specimens of writing that are continuously afflicting the inland post office, is imposed upon a gentleman selected from all the sorting clerks, and who, from being gifted with extraordinary memory, very sharp wits, and above all, with what Mr. Samuel Weller termed a "pair of patent double-million magnifying gas microscopes-of-hextra-power eyes," is gravely distinguished throughout the department, as well as in its books, by the title of "The Blind Man." Accordingly, to his little desk, five feet long, two broad, modestly leaning against the wall of a small chamber close to the "Foreign" room, and adjoining the large double sorting hall, are brought all the letters which every sorter has, in despair, chucked into his "blind" pigeon-hole; and as gazing for several minutes at nothing but the blind man's back, we beheld one basket full of botherations after another brought to him, we could not—when we considered that this badgering is mercilessly continued, throughout every day, week, month, and year of his life—help wondering why the society for prevention of cruelty to animals has not yet come to his rescue!

No one, however, who has watched the facility with which every compositor in a printing office can read bad writing, would be much surprised at the ease with which "the blind man" gets over that portion of his troubles. And again, as almost any person can readily learn to understand "broad" Yorkshire, broad Devonshire,



broad Scotch, or any other patois, so it is not, on reflection, surprising that a gentleman of ready abilities should, in due time, learn to decipher "broad writing," such as "sromfredevi," for Sir Humphrey Davy; "Ner he Wises," for near Devises; "Biley Rikey," for Billerica; "Steghelhester Sussexese," for (Chicester, Sussex; "Warding-street, Noher Londer Brutz Schibseed," for Watling-street, near London Bridge, Cheapside; "Wharau Que, ner Ne Wcasal Pin Tin," for Wareham Quay, near Newcastle-upon-Tyne, &c., &c.

But where the direction is incorrect, or, as in the generality of cases, (especially in circular tracts addressed by religious societies to our clergy at their parish "rectories," "vicarages," &c.,) the post towns are omitted, the difficulty is not only clearly evident, but at first appears to be insuperable; nevertheless, in attentively watching the blind man's back, it is astonishing to observe how easily and fluently he does his work. For a considerable time he is to be seen, evidently from memory, writing post haste the omitted post towns on each letter, as rapidly as he can handle them. Now and then, as if his gas lamp had, without any apparent reason, half faintly away, he holds a letter before him for a few moments, till turning it a little this side and then on that, he suddenly deciphers it. In extreme cases he is occasionally obliged convulsively to scratch the side of his head just above his right ear, for half a second, with a sharp pointed black holder of his iron pen; however, on he goes, placing occasionally beside him, at the left extremity of his desk, those letters for which reference to his little library, arranged before him, is necessary; and thus, with the help of about half a dozen thick well-thumbed books, and of an intelligent assistant who sits beside him, he usually manages by the evening mail, or at all events, by that of the following day, to dispatch the mass of mysteries which have been so mercilessly imposed upon him.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 2, 1850.

### LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

#### LECTURE III.—FALSE CHRISTS, WARS, AND CONVULSIONS.

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."—Matt. 24:4-8

END OF LECTURE III.

"And there shall be famines, and pestilences, and earthquakes in divers places; all these are the beginnings of sorrows."

The same remark is true in reference to these, as the preceding. These judgments are not designed as signs of the end of the world; but are general incidents which have filled up all time, or have been common to each generation from CHRIST to us.

I am indebted to the *Advent Herald* of Sept. and Oct. 1847, for the historical facts which follow.—They are from a work "On Pestilence," published in 1799 by NOAH WEBSTER the well known American Lexicographer. My limits will not permit me to give full details even of what I find in the *Herald*.

There shall be famines, &c. There was a dearth and consequent famine throughout all the world, as foretold by AGABUS, in the days of CLAUDIUS CÆSAR.—Acts 11:28.

A. D. 96 to 180, in the revolt of the Jews under ADRIAN, 580,000 men lost their lives by famine, disease, and the sword.

In 187, Rome was visited with a severe pestilence, attended with famine, which continued three years.

In 311, Italy and Cyprus were visited by famine, occasioned by drought. In Cyprus it continued thirty years.

In 310, famine destroyed 40,000 lives in England and Wales.

In 362, under JULIAN the Apostate, there was a dreadful famine.

In 378, Wales was visited with a dreadful famine.

In 448-9, the famine raged in Italy to the extent that parents devoured their own children.

In 534, one of the greatest famines ever recorded took place and continued many years, and destroyed multitudes of the human race. In 539, it was particularly severe in Italy. In one district 50,000 perished, and great numbers in others.

In 590, a terrific famine happened, which lasted

from January to September, followed by a plague, which almost destroyed the human race.

In 679, a severe famine was experienced in England, which lasted three years.

A. D. 762, and the following summers, were remarkable for a drought.

In 820, there was a failure of crops in France, and a famine ensued.

In 1005, a famine commenced, which continued three years, accompanied by a mortal plague, and desolated the whole earth.

In 1031, raged famine and pestilence in France, England, and the East.

In 1042, began a general famine in France, England, and Germany.

In 1077, famine and plague raged in Constantinople, with such mortality that the living could not bury the dead.

In 1124, there was a dreadful famine in Italy and England; so many perished of hunger, that dead bodies lay in the highways unburied. It was computed that one third of the people perished.

From 1230 to 1239, a dreadful famine desolated France, Denmark, and Italy.

In 1294, in England thousands perished with hunger.

In 1352, authors relate that 900,000 people in China perished by famine.

In 1450, in Italy famine and plague raged, so that in Milan 60,000 people perished.

In 1600, there was a remarkable failure of crops commenced throughout Europe, continuing for several years. There was a famine so severe that human flesh was exposed for sale in the markets. 500,000 persons were supposed to have perished in Muscovy alone.

The Irish famine of our own days is too fresh in the recollection to need a remark. The foregoing are a few of the recorded famines of the Christian dispensation. They have generally been accompanied by

"Pestilences and earthquakes." These messengers of wrath have indeed been more frequent than famine.

In A. D. 68, a plague raged in Rome, which carried off 30,000 people.

On Nov. 1st., 79, happened the violent earthquake and volcanic eruption which buried the cities of Pompeii and Herculaneum, with all their inhabitants and houses. During the present century they have been discovered and excavated.

In 107, four cities in Asia, three in Galatia, and two in Greece, were destroyed by an earthquake.

In 121, Nicomedia and Nicea, and soon after Nicopolis and Cesarea, were overthrown by earthquakes.

In 169, there was a mortal pestilence, which at one time carried off in Rome 10,000 persons a day.

Between 96 and 180, GIBBON mentions thirteen cities destroyed by earthquakes, besides 100,000 inhabitants of Antioch.

In 290, Brusiis, and Coptis, two cities in Egypt, were destroyed by an earthquake.

In 358 happened a most tremendous earthquake, which levelled 150 cities.

The whole reign of CONSTANTIUS was distinguished for destructive earthquakes.

In 375, 43,000 people in Wales died of plague.

In 407-8, violent earthquakes levelled cities; pestilence raged in every quarter. NICEPHORUS says that almost all Europe perished, and no small part of Asia and Africa.

Sept. 17th, 446, and earthquake demolished the greatest part of the walls of Constantinople and 57 towers. The shocks continued six months, and extended to a great part of the globe. Many cities were overthrown.

In 525, an earthquake destroyed Antioch, and is said to have destroyed 300,000 people.

In 543 the whole earth was shaken by earthquakes. The plague raged at Constantinople.

In 590, a plague began in Pelusium, in Egypt, which spread to all parts of the world, and lasted 52 years. In Constantinople, before its end, it swept off 10,000 a day.

In 588, 60,000 more persons were overwhelmed by an earthquake in Antioch.

In 679-80, England and Ireland were ravaged by plague.

In 717, the plague destroyed 300,000 inhabitants of Constantinople.

In 820, a plague raged in France.

In 954, pestilence invaded the North of Europe, and Scotland lost 40,000 inhabitants.

In 1005, Italy was three months convulsed with earthquakes. It was followed by famine and plague, so that writers affirmed more than half the human race perished.

In 1066, Egypt and Arabia, not subject to earthquakes, were violently convulsed. The plague and famine speedily followed.

In 1094, the plague raged in England, Gaul, and Germany.

1117, all Italy was shaken by earthquakes for forty days.

In 1185, a most violent earthquake was felt all over Europe, thousands perished. On the Adriatic a whole city was swallowed up.

In 1220, the plague was so fatal in Damietta, that authors say three persons only survived out of 70,000.

About 1345, a plague began in China, and spread over the known world. It was most fatal in cities, but spared no place. In London 50,000 were buried in one graveyard. In Norwich the same. In Venice 100,000 died. In Lubeck, 90,000. In Florence, the same. In the East, 20,000,000 perished in one year. It was called the black death.

In 1383, Lubeck lost 90,000 people by plague. In 1401, Florence was nearly depopulated by plague.

In 1406, a plague carried off 30,000 people in London.

In 1426, an earthquake overturned twenty cities in Catalonia, in Spain.

In 1456, Italy was violently shaken by an earthquake, and 40,000 persons perished. PISTORIUS says it demolished forty towns and destroyed 60,000 lives.

In 1502, the plague in Brussels carried off 500 daily, so that the town was soon abandoned.

In 1556, in China a large district of country was sunk by an earthquake, and became a lake.

In 1570, a dreadful earthquake in Chili, South America, destroyed many villages, and buried their inhabitants in their ruins.

In 1580, in Egypt the plague is said to have destroyed 500,000 people from November to the next July.

In 1599, 70,000 people died of the plague in Lisbon, Portugal.

In 1611, 200,000 people in Constantinople were carried off by plague.

In 1625, the plague swept away 35,000 citizens of London.

In 1626, in Lyons, 60,000 people died of it.

In 1647, May, 13th, an earthquake in Chili, S.A., sunk whole mountains into the earth, and nearly ruined the city of Santiago.

In 1649, the plague carried off 200,000 people in the southern provinces of Spain.

In 1665, London lost upward of 68,000 inhabitants by plague.

In 1693, an earthquake occurred in Sicily, by which many towns were laid in ruins, and 60,000 persons perished.

In 1709, Dantzic lost 25,000 people by plague. In 1710, the disease appeared in Sweden, and 30,000 died in Stockholm. In 1711, Copenhagen lost 25,000 by the same malady.

In 1746, an earthquake laid Lima and Calao in ruins. In four months the shocks amounted to 450.

In 1755, Nov. 1st, a tremendous convulsion laid Lisbon in ruins, with the destruction of 50,000 lives. This shock was felt on the whole Spanish coast, and 10,000 people perished in one of the Azores. In Mitilene, an island in the Archipelago, 2000 houses were destroyed. In this year Constantinople lost 150,000 inhabitants by plague.

These are a few out of a vast number of God's great and terrible judgments with which he has visited the earth. Says the editor of the *Herald*, "Dr. WEBSTER has devoted 700 octavo pages to the subject. For those which occurred from 1788 to 1798, he has devoted 57 pages."

This is a sufficient illustration of the text, and shows that these were not to be regarded as signs of the end, in any other sense than as types. For these same elements of ruin will be universally let loose to exert their power, in the end of time, when the slain of the LORD shall be from one end of the earth to the other, and he will shake, not the earth only, but also heaven. It is in this sense I understand the SAVIOUR to mean, "all these are the beginnings of sorrows." But "the name of the LORD is a strong tower, and the righteous runneth into it and is safe." And that is the only place of safety.—Rocks and mountains, dens and caverns, will alike melt and pass away before the Judge's face. For the heavens being on fire shall be dissolved, the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up. Where then, shall the ungodly and the sinner appear?

### THE REUNION.

The family has been all along a scattered one.—Not only has it been scattered along the ages, but it has been dispersed over every land. "Children of the dispersion" might well be the name of its members. They have no continuing city, nay, no city at all that they can call their own; sure of nothing here beyond their bread and raiment; no where able to reckon upon a certain dwelling, yet having always the promise of it some where.

Besides this scattering, arising from their being thus called out of every kindred and nation, there are others more bitter. There is the scattering which persecution makes, when it drives them from city to city. There is the scattering which adversity makes, when happy circles are broken up, and their fragments sent far asunder. There is the scattering

which oftentimes jealousy and contention and selfish rivalry produce, even among the saints. There is the scattering which bereavement makes, when strong ties are broken, and warm love spilt like water on the ground; when fellowship is rent asunder, and living sympathies chilled by death, and tears of choking anguish are all the relief of loneliness and sorrow.

As Israel was scattered among the nations, so have the saints been; not indeed like Israel, because of the wrath of God against them, but still scattered every where. "The LORD shall scatter thee among all people, from the one end of the earth even unto the other," (Deut. 28:64,) were God's words to Israel, and the Church feels how truly they suit her condition as a scattered flock.

In primitive times, and often since that, in days of trouble and persecution, it was truly and literally a scattering, just as when the autumn wind shakes down and tosses the ripe leaves to and fro. But in our day it is not so much a scattering, as a simple dwelling asunder,—by the calling out of every nation the few that make up the little flock. It is a gathering out, not a gathering together. It is one family, yet the members know not, see not each other in the flesh. They are drawn by the Father's hand, and according to the Father's purpose, out of kingdoms and families wide asunder. They have no local centre, either of interest, or of residence, or of government; no common home, no common meeting-place, save that which faith gives them now in their Head above, or that which hope assures them of in the world to come, where they shall come together, face to face, as one household, gathered under one roof, and seated around one table.

This separation and apparent disunion is not natural or congenial. For there is a hidden magnetic virtue which unconsciously and irresistibly draws them towards each other. Separation is the present law of the kingdom, but this only because election is the law of the dispensation. There is an infinity among the members which neither time nor distance can destroy. There is a love kindled they know not how, kept alive they know not how, but strong and unquenchable, the love of kin, the love of brotherhood:

No distance breaks the tie of blood,  
Brothers are brothers evermore.—

And they feel this. Knit by the ties of a strange and unearthly union, they have a conscious feeling of oneness which nothing can shake. Deep hidden in each other's "heart of hearts," they cannot consent to be perpetually asunder, but eagerly anticipate the day of promised union.

But there is another kind of separation which they have had to endure. Death has torn them from each other. From ABEL downward there has been one long scene of bereavement. The griefs of parting make up the greatest amount of earthly suffering among the children of men. And from these griefs the saints have not been exempted. Bitter have been the farewells that have been spoken on earth,—around the death-bed, or in the prison, or on the sea-shore, or on the home-threshold, or in the city of strangers,—the farewells of men who knew that they should no more meet till the grave gave up its trust. Death has been the great scatterer, and the tomb has been the great receiver of the fragments.

Our night of weeping has taken much of its gloom and sadness from these rendings asunder. The pain of parting, in the case of the saints, has much to alleviate it, but still the bitterness is there. We feel that we must separate, and though it be only for a while, still our hearts bleed with the wound.

But there is REUNION. And one of the joys of the morning is this reunion among the saints. During the night they had been scattered, in the morning they are gathered together. In the wilderness they have been separated, but in the kingdom they shall meet. During this age they have been like the drop of the fitful shower; in the age to come they shall be like the dew of Hermon, the dew that descended upon the mountains of Zion, one radiant company, alighting upon the holy hills, and bringing with them refreshment to a weary earth. Then shall be fully answered the prayer of the LORD, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:21-23.

"I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."—Matt. 26:31.—Such is our present position—a smitten Shepherd and a scattered flock! But the day is at hand when "he that scattered shall gather," and there shall be a glorified Shepherd and a gathered flock; not merely one flock, one fold, and one Shepherd, but one flock gathered into the one fold around the one Shepherd, the scattering ceased, the wandering at an end,



the famine exchanged for the green pastures, the danger forgotten, and the devouring lion bound.—Then shall fully come to pass the prophecy regarding the issues of the Surety's death, "that he should gather together in one the children of God that were scattered abroad."—John 11:52. Then what is written of Israel shall, in a higher sense, be fulfilled in the Church: "Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day, that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. And I will set up one shepherd over them, and he shall feed them, even my servant DAVID; and he shall feed them, and he shall be their shepherd." "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 34:11-26.

This reunion is when the Lord returns. When the Head appears, then the members come together. They have always been united,—for just as the God-head was still united to the manhood of CHRIST, even when his body was in the tomb, so the oneness between the members, both with each other and with their Head, has been always kept unbroken. But when he comes, this union is fully felt, realized, seen, manifested. "When CHRIST who is our life shall appear, then shall we also appear with him in glory."—Col. 3:4.

This reunion is at "the resurrection of the just." Then every remaining particle of separation is removed,—soul and body meet,—both perfect; no trace of "this vile body," or this dust-cleaving soul. The corruptible has gone, and the incorruptible has come. Our reunion shall be in incorruption; hands that shall never grow palsied clasping each other, and renewing broken companionships,—eyes that shall never dim gazing on each other with purer love.

This reunion is in the cloud of glory, in which the Lord comes again. When he went up from Olivet, this cloud received him, and fain would his disciples have gone up along with him. But into that glorious pavilion,—his tabernacle,—shall they yet ascend; there to meet with him, and to embrace each other, coming together into that mysterious dwelling-place, from the four winds of heaven, "out of every kindred, and nation, and tongue, and people."

This reunion is the marriage-day, and the cloud-curtained pavilion the Bridegroom's chamber.—There the bride is now seen as one. And there she realizes her own oneness in a way unimagined before. There too the marriage-feast is spread, and the bride takes her place of honor at the marriage-table,—"glorious within," as well as without,—not, like the harlot-bride, decked with purple, and scarlet, and gold, and gems (Rev. 17:4; 18:16); but "arrayed in fine linen, clean and white."—Rev. 19:8.

It is to this reunion, and to the honors that shall then be given to the whole Church at once, that the apostle refers, when he says, that "they (the Old Testament saints, to whom the promise came) without us should not be made perfect."—Heb. 11:39, 40. Thus he intimates that the actual possession of the thing promised has not yet been given. It is deferred until the Lord come, in order that no age, nor section, nor individuals of the Church should be perfectly blest and glorified before the rest; for all must be raised up together, all caught up together, all crowned together, seeing they are one body,—one bride. He points to the day of the Lord as the day of our common introduction into the inheritance,—the day of our common re-entrance into Eden,—the day when, as one vast multitude of all kindreds, we shall enter in through the gates into the city;—the day of our common crowning, our common triumph. For it is to be one crowning, one enthroning, one festival, one triumph, one entrance for the whole Church from the beginning. The members are not crowned alone, nor in fragments, nor in sections; but in one glorious hour they receive their everlasting crowns, and take their seats, side by side, with their Lord, and with each other, in simultaneous gladness, upon the long-expected throne.

The preparations for this union have long been making. They began with us individually when first the scattered fragments of our souls were brought together by the Holy Ghost at our conversion. Before that, our "hearts were divided;" and this was our special sin.—Hos. 10:2. But then they were "united,"—at least in some measure, though still calling for the unceasing prayer, "unite my heart to fear thy name."—Psa. 86:11. It was first the inner man that came under the power of sin and was broken into parts; then the outer man followed. Both were created whole in every sense of that word, and both have ceased to be whole in any sense of it.—When restoration begins, it begins with the reunion of the inner man, and in the resurrection passes on to the outer, bringing together the two restored parts. It was the individual that first was subjected to sin, and then the mass. So it is the individual that is first restored. And this is the process that is now going on under the almighty, vivifying, uniting energy of the Holy Spirit. But the reunion is not complete till oneness is brought back to the mass, to the body,—till all those members that have been singly restored, be brought together, and so the body made whole.

It is for this we wait until the Lord come. For

as it was the first Adam that broke creation into fragments, so it is the second Adam that is to restore creation in all its parts and regions, and make it one again. The good and the evil then are parted for ever, but the good and the good are brought into perfect oneness,—a oneness so complete, so abiding, as more than to compensate for brokenness and separation here.

The soul and the body come together and form one glorified man. The ten thousand members of the Church come together and form one glorified Church. The scattered stones come together and form one living temple. The bride and the Bridegroom meet.—Here it has been one Lord, one faith, one baptism; there it shall be one body, one bride, one vine, one temple, one family, one city, one kingdom.

The broken fruitfulness, the fitful inconstancy, of the cursed earth shall pass into the unbroken beauty of the new creation. The discord of the troubled elements shall be laid, and harmony return. The warring animals shall lie down in peace.

Then shall heaven and earth come together into one. That which we call distance is annihilated, and the curtain drawn by sin is withdrawn from between the upper and the lower glory, and the fields of a paradise that was never lost are brought into happy neighborhood with the fields of paradise regained; God's purpose developing itself in the oneness of a two-fold glory,—the rulers and the ruled,—the risen and the unrisen, the celestial and the terrestrial,—the glory that is in the heaven above, the glory that is in the earth beneath; for "there are celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another."

Such scenes we need to dwell upon, that as our tribulations abound, so also our consolations may abound. Our wounds here are long in healing.—Bereavements keep the heart long bleeding. Melancthon, with a tender simplicity so like himself, refers to his feelings when his child was taken from him by death. He wept as he recalled the past.—It pierced his soul to remember the time, when once, as he sat weeping, his little one with its little napkin wiped the tears from his cheeks.

Recollections like these haunt us through life, ever and anon newly brought up by passing scenes.—Some summer morning's sun recalls, with stinging freshness, the hour when that same sun streamed in through our window upon a dying infant's cradle, as if to bring out all the beauty of the parting smile, and engrave it upon our hearts for ever. Or it is a funeral scene that comes up to memory,—a funeral scene that had but a few days before been a bridal one,—and never on earth can we forget the outburst of our grief, when we saw the bridal flowers laid upon the new-made tomb. Or some wintry noon recalls the time and the scene when we laid a parent's dust within its resting-place, and left it to sleep in winter's grave of snows. These memories haunt us, pierce us, and make us feel what a desolate place this is, and what an infinitely desirable thing it would be to meet these lost ones again, where the meeting shall be eternal.

Hence the tidings of this re-union in the many mansions are like home greetings. They relieve the smitten heart. They bid us be of good cheer, for the separation is but brief, and the meeting to which we look forward will be the happiest ever enjoyed. The time of sorrowful recollections will soon pass, and no remembrance remain but that which will make our joy to overflow.

Everything connected with this re-union is fitted to enhance its blessedness. To meet again anywhere, or any how, or at any time, would be blessed; how much more at such a time, in such circumstances, and in such a home! The dark past lies behind us like a prison from which we have come forth, or like a wreck from which we have escaped in safety and landed in a quiet haven. We meet where separation is an impossibility, where distance no more tries fidelity, or pains the spirit, or mars the joy of loving. We meet in a kingdom. We meet at a marriage-table. We meet in the "prepared city," the New Jerusalem. We meet under the shadow of the tree of life, and on the banks of the river of life. We meet to keep festival and sing the songs of triumph. It was blessed to meet here for a day, how much more to meet in the kingdom forever! It was blessed to meet, even with parting full in view; how much more so when no such cloud overhangs our future! It was blessed to meet in the wilderness and the land of graves; how much more in paradise, and in the land where death enters not! It was blessed to meet "in the night,"—though chill and dark; how much more in the morning, when light has risen and the troubled sky is cleared, and joy is spreading itself around us like a new atmosphere, from which every element of sorrow had disappeared! Rev. H. Bonar.

#### INQUIRIES.

BRO. BLISS:—Not finding Bro. Himes in your city, of whom I wished to make some inquiries, in order to publish the answers, I take this method to call out what I want.

BRO. H. was charged in the "pamphlet," and again, I see, in the "Indicator," with saying that if he was taken away by death, his family would be left destitute; that he had made no provision for them. While, at the same time, they charge that he is worth, in his own right, some say \$15,000, others \$5000, or \$6000, which would be, in case of his death, good to his family.

An individual told me last week that this property was worth \$15,000; \$5000 or \$6000 of it was said to be in stereotype-plates. It is also said, that in Bro. H.'s defence, he passed over this, leaving it as acknowledged. Now, if it is not trespassing on his rights too much, I wish to see in answer to this, in the "Herald," a statement of how this does stand.

I want also to know relative to the Church trial, whether the first set of charges made against Bro. Himes when in the Church were or were not disposed of! And, whether or not those on which they pretend to have tried him, were originated after the split, and when he was preaching to another congregation? I find on this some difference of opinion

abroad; if answered free from other matter, they can be understood by all. Yours truly,

Boston, Oct. 22, 1850.

H. TANNER.

REPLY.

I suppose that I am as well acquainted with whatever pertains to Mr. Himes' affairs as any other person, and yet, if Mr. H. is worth any such sum it is beyond my knowledge. He has no property in any incorporated company, and no land, or dwelling houses. All of his property consists in the Chapel, stereotype plates, the materials of his printing office, and his household furniture. His stereotype plates were estimated by a previous "sapient Solon," four years ago, at \$10,000, yet, being useless, he sold them at nine cents a pound, and realized from them less than \$200. Those now on hand would only bring nine cents per pound, unless some one wished to publish from them, and at that rate they would bring less than \$100. If he should be taken away, those, and everything in the printing office, would be well sold at \$500; unless, as before said, the plates were wanted to publish from. This would be unlikely, so that little reliance could be made on that. His household furniture would go to his family. But the brethren all know how plainly his household arrangements are, and that no income could come from that. The Chapel is his till 1856. That would not sell for but little then, as it could not be moved. It is of no value only is it could remain on the ground. Since it came into the hands of Mr. Himes, he has not received enough for it to pay the ground rent for the same time, so that it has been no source of income to him. Should he be taken away, it would, of course, be no source of income to his family; and as the ground rent has to be paid, instead of being a source of income, it would be an expense to them, as it is to him—unless they could give up the lease. There is a clause in the lease which will permit the holder of it to purchase it any time before its termination, at a given price; so that if at any time it could be sold at a greater price, the holder might buy at that price and sell at the greater, and pocket the avails. But if taken away, his family could not avail themselves of that without the money to purchase with, which would not be at their command. But it is said in the pamphlet, that the land has risen two-sevenths since he had possession of it. If it has, no evidence has been presented of that fact. On the contrary, the land directly adjoining has sold within a year, for eighty-five cents per square foot less than the stipulated price for this. That was as valuable as this. On that a large stable has been built, which renders this of still less value. Besides this, the city are talking of widening the street, which would cut off from the Chapel 12 or 15 feet, and make it too small for its present use—there being no land in the rear to move back upon. Therefore, if he wished, he could make no reliance on any income from that source for his family. This embraces all but the subscription list of the *Advent Herald*. This is of value only so long as it has conductors that can retain the subscribers to it. Separate these from, and put in their places those in whom there is no confidence, and they might drop off in a week. So that no reliance can be placed on that. There is now a publication fund, borrowed from different brethren, amounting to nearly \$1000. It is by the aid of this that the books, &c., are published. For its payment Mr. H., and in case of his death, his property, is alone responsible. And this would have to be paid, as brethren hold his notes for the money advanced. Now, had he purchased a lot, and put on it a brick house, it might well be said that he had made provision for his family; as it is, he has made none. All his arrangements having been made to secure for his brethren a place for worship, and the materials for the publication of a paper, and works on the Advent. Nothing but *envy* would have prompted any to make any such estimate as has been made. Whatever he has, is in such shape that his family, in case of his death, could be but little benefitted by it. Therefore the charge, that he had said he had not made provision for them, was not noticed, because it was true.

Instead of being so large, he has ever been embarrassed in his publication department by reason of the smallness of his means. Were they larger, he could publish more. The principle on which the office is conducted, is to issue new works, a little faster than there are the means to issue them; so that he has frequently been in debt from \$1500 to \$2000, and embarrassed, as he now is. His limited means, and the course of W. and N., have prevented the publication of new works the present season, that otherwise would have been issued.

There is due the office, perhaps, from all sources, between \$2000 and \$3000. Much of this will never be collected. But if all that is due on the *Herald*, and other claims, could be collected, it would only enable him to pay the debts of the office, and give him a publishing fund to carry on his business.

2. The other point can be disposed of in less space. The charges brought by NEEDHAM against Elder H., were pronounced by WEETHEE, WOOD,

& Co. to be twice dead, and plucked up by the roots. They entirely refused to permit the Church to act on them. After they had gone out from among us, and ceased to be of us, and had joined with the Chapman Hall folks, then they brought seven new charges, and went through the mockery of a "Mock Trial," which will all be shown in our forthcoming history of the case. There were but seven men and one boy that went off from the Chardon-street Church—who belonged to it before the difficulties commenced,—yet they claim to be that Church. The Church that remain have had larger congregations ever since WEETHEE left, than were there while he officiated. Their leaving has been a blessing to the Church.

S. B.

#### OUR WORK BEGUN—BUT NOT ENDED!

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the Lord Jesus Christ, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the agitation and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and untterrified, with a stronger faith, and a brighter hope than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm, and stand by the cause in glory or in gloom.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our special attention to it.

1. We intend to keep out of it personal matters that have no general bearing on the cause; so that our friend and agents will have no fear in handing it to any stranger, or friend, as truly an *Advent Herald*.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could be easily increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," it will be called for.

We now invite the attention and co-operation of all faithful Advent ministers, as well as brethren and sisters, to take hold of this work in good earnest.—We shall publish an extra quantity of No. 13, which will be prepared as a specimen number, to circulate for the purpose of procuring subscribers.

Now, brethren and friends, one and all, let us be at the work. Difficulties will stare us in the face, but no good cause was ever begun or sustained without difficulty.

#### To our Friends and Correspondents.

Much of the *Herald* has necessarily been occupied for the last few months with reference to an unpleasant occurrence. The matter has become now so well understood by all thinking minds, and a right verdict has been pronounced by honest hearts, that we may withhold farther expressions in reference to it. We therefore request our correspondents to cease farther reference to those matters, and commence anew with us in directing the minds of readers to those thrilling truths of revelation, for the promulgation of which the *Herald* was originated. The adversary has succeeded in diverting our minds in a measure; but now let us return to our accustomed work. We thank the brethren heartily for their many kind expressions of confidence and continued regard towards all connected with the *Herald*. Without a knowledge of such, our hands and hearts would indeed be paralyzed; but having had an abundance of such assurance, we must request a forbearance. After this number, we want to give a paper that will be free from anything to mar the pleasure of laying it before any intelligent Christian.

The letters which are on hand, and those which may be received, if they do not appear, their writers will understand why they are withheld. But we do not wish them to withhold their pens. We need, weekly, two pages of letters, rich with pious feeling, filled with sentiments of love to God, and of dependence on the merits of our Lord Jesus Christ.—Such will exhibit the practical effect of the teachings we promulgate, and will teach sinners the way of the Lord.

BRO. JOHN CRAIG.—We have received a letter from Bro. C., in which he states that five of his children have been very sick with the typhus fever, and that he is reduced to poverty and distress. He has received some aid from the town, but is still in need. If any of his old friends, or others, have it in their power to aid him, we think him worthy. His residence is Natick, Mass.



## CORRESPONDENCE.



## ROOTED IN CHRIST.

I saw a stately tree  
Grow by a river's side;  
The boughs appeared to be  
Spread out in youthful pride;  
Watered by rain and dew,  
It flourished and it grew,  
In deep, rich soil.

I saw another one,  
High on a sandy bank,  
But so parched by the sun  
'Twas of inferior rank:  
The rain soon passed away,  
And dew could only stay  
A little while.

Thus he who trusts in man,  
Will find his succor fail,  
He's cursed, and therefore can  
Have nought but what is frail,  
He soon will fade and die,  
And then in sorrow lie—  
A dismal place.

A Christian here below,  
Like the first tree we view;  
We see him daily grow  
In grace, and wisdom too;  
He's rooted in the Lord,  
Supported by his word;  
Watered by grace.

In such a soil as this,  
We expect him to thrive,  
He is enjoying bliss,  
But for more he will strive;  
Here his roots ever spread,  
And never will be dead—  
One with the Lord.

He bears the fruits of peace,  
E'en to a good old age;  
And when this life shall cease,  
And storms no longer rage,  
Transplanted, he will stand  
In the fair promised land,  
So saith the word.

J. M. O.

## THE MAN CHRIST JESUS.

"And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—ISAIAH 32:2.

Among the various similitudes employed in the Scriptures of truth, to teach the happiness of those who are united to Christ by faith; there are, perhaps, none more appropriate than those contained in this text. And as the character of the Saviour is a subject on which his people love to meditate, let us, with a spirit of prayer, endeavor to draw consolation from this "exceeding great and precious promise."

The first figure used we may regard as being that of a traveller who is at a distance from his home. As he goes on in his journey, he sees the heavens gather blackness, and is aware that a storm is approaching. Soon the loud roar of the thunder falls upon his ear, he sees the vivid lightning flash athwart the skies, and as he hears the wind howling through the forest, he is forcibly reminded of the fact that he needs a shelter. As the rain begins to fall in torrents, he arrives at a house which he is kindly invited to enter; he goes in, and finds that all is prepared to make him comfortable. There he can sit and watch the tempest as it rages without, knowing that he is in safety. Such a covert as this, the "man Christ Jesus" is to his followers. The sinner stands exposed to the storm of Divine wrath while out of Christ; but when he sees his danger, and flees for refuge to the hope set before him in the gospel, he is secure. He then finds the Saviour to be "a very present help in trouble." Through the trials of this life he is sustained, and in reference to the future he can say, "Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, and the mountains shake with the swelling thereof, yet will I not fear, for the Lord of hosts is a refuge for me."

"He views the tempest passing by,  
Sees evening shadows quickly fly,  
And all serene—in heaven."

Another figure employed is that of "rivers of water in a dry place." This reminds me of the words of the Lord by the same prophet, (ch. 44:3, 4,) "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon their offspring. And they shall spring up as among the grass, as willows by the water-courses." What an appropriate figure of the Holy Spirit, are rivers of living water! The Spirit, like water, purifies the heart, allays the thirst for earthly things, and invigorates the fainting mind. The weary traveller, fainting with thirst, longs for the cooling stream, where he can drink, wash, and be refreshed. So it is with the Christian; he can say: "As the heart panteth after the water-brooks, so panteth my soul after thee, O God." He knows the truth of the proverb, "As cold water to a thirsty soul: so is good news from a far country." When he hears about the "better land"—even the one to which Abraham looked, it is then he can rejoice.

The last figure in the text is, "the shadow of a great rock in a weary land." Think of a poor pilgrim travelling beneath a burning sun; his gait becomes weary, and the drops of sweat that stand on his brow, declare that he is oppressed by the heat;

would not such an one understand this expression? Would he not long for the shadow of a great rock, where he could sit and rest his weary limbs? But far more precious is Christ to his people. To them, especially, this world is a "weary land." And cannot even the worldling see it to be such if he would but consider? Let him think of the battle-fields strewn with millions of the slain; let him listen to the groans of the dying—the sighs of the widow and the orphan; let him visit death-beds, and see parents weeping for their children, and children mourning the loss of parents; go to the hospitals and prisons of our land; hear the slaves groan beneath their chains, or the lash of their cruel masters. But need I multiply instances of misery? Nay, "the whole creation groaneth and travaileth in pain." While to the wicked it may seem to be such, yet it is more so to the saint, for beside those things which are without, there is conflict within his breast; he has the world, the flesh, and the devil to contend with; yet he has rest in Christ, for being justified by faith, he has peace with God. He can compare Christ to a fruitful tree, and say: "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

This world seems to us a "weary land," but how must it appear to the eye of an omniscient Being—to One who can view it all in a moment of time! Surely it must appear one continued scene of misery and crime. O when shall the curse be removed, and Jehovah dwell in very deed with men on earth! Then "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." May the "Lord hasten it in his time." In the meanwhile, let us go up to the goodly land, leaning on our Beloved.

J. M. ORROCK.

## LETTER FROM WESLEY BURNHAM.

BRO. HIMES:—Mr. Weetsee, in the "Vindicator," has made a very unfair reference to my letter in the "Supplement to the Herald." He says: "As to the letter, I simply state, that W. Burnham found as much fault as I did, talked as freely, and wished me to see Edwin Burnham."

In the first place, he admits the truthfulness of my letter in the above, for he does not deny a single statement, but says, "W. Burnham found as much fault as I did," thus admitting that he found fault.

In the second place, it is not correct that "W. Burnham found as much fault as I (he) did." Mr. Weetsee introduced the matter, and led the conversation. Many of the statements advanced by him were new to me, and had the effect to excite both my anxiety and fears. I entertained a very high regard, at that time, for Mr. Weetsee, and therefore his statements made a deep impression on my mind,—which was certainly a very natural consequence,—and my inquiries, answers, and suggestions, were such as any honest person would be liable to make under such circumstances. Thus he has made a most unwarrantable capital out of it, by saying that I found as much fault as he did.

Now I wish it distinctly understood by the brethren, that I emphatically deny the statement made by Mr. Weetsee, that I "found as much fault as he did, and talked as freely," as it regards yourself, and the office affairs.

He also says, that I wished him to see Edwin Burnham. I did, and why could not Mr. Weetsee have stated the reason why I wished him to see my brother? The reason was this: he thought the office affairs should be brought up at the next Conference, and the question arose as to who would be a fit man to introduce it before the Conference, if it should be thought practicable to thus act, and I referred him to my brother Edwin. I have no fault to find, neither have I ever found fault with Bro. Himes, in his general management of the "Herald," and office affairs, and now I say, that this unholy attempt to destroy his usefulness and character, has confirmed me still more in his unwavering integrity, and that the "Herald" and office are in safe and judicious hands.

Whatever may be written or said hereafter respecting my conversation with Mr. Weetsee, the brethren may rely upon the above statements as being strictly true.

Permit me, Bro. Himes, to say in conclusion, that I love the glorious cause which you have espoused, and which you have so nobly and faithfully defended for the last few years, and that I am with you, heart and hand, in all that is approved of God, and according to his blessed word. Be assured that I "esteem you very highly in love for your works' sake."

I pray the Lord to deliver us from unreasonable and wicked men, and to direct our hearts into the love of God, and into the patient waiting for Christ. Yours for truth and justice.

Exeter (N. H.), Oct. 23, 1850.

## LETTER FROM THOMAS P. HEDRICK.

DEAR BRO. HIMES:—I expect, as I have expressed myself before, to remain a subscriber to the "Herald" as long as it continues to be a faithful and fearless expounder of the word of eternal life, and I am convinced that its usefulness much depends upon the spirit in which it is conducted, and its disconnection with all angry and unchristian communications. When brethren write for its columns, let it be done in the spirit of love and brotherly kindness. I must say that letters have appeared in it that have evinced in the writers rather a spirit of hatred than of love, and especially upon the subject of your late difficulties. Do brethren forget the calling of Christians, in this particular, that they are to suffer wrong rather than do wrong? and that, as the apostle says, if we bite and devour one another, that we shall be consumed of one another? And has not our divine Master set us an example in this respect, that when he was reviled, he reviled not again, and why? Because it would have seriously hindered, if not destroyed, the work which he came into the world to accomplish: viz., to recommend his doctrines, and those

relative to the kingdom which he shall set up in the latter days. Oh, my dear brethren, let us not love in word only, but in deed and in truth. God has called us forth, and at the proper time, to proclaim, as far as in us lies, to the world the second coming of our blessed Jesus, and shall we suffer anything to divert our attention from this glorious work? Oh what has God wrought for us as the herald of the approaching Bridegroom, since we went forth all trembling and frail, as the jasmine that waves upon the hill top. Lift up your eyes, my brethren, and behold a flood of splendor pouring upon his faithful ones. It is the rising of the glorious Sun of Righteousness with healing in his wings. Oh, hallelujah to God and the Lamb, if faithful a little longer, our eyes shall see the King in his beauty, and behold the land that is not a very far off.

"His chariot will not long delay,  
We hear its rumbling wheels, and pray  
Triumphant Lord appear!  
Appear with clouds on Zion's hill,  
Thy word and mystery to fulfil,  
Thy confessors to approve."

O glory to God for what my poor soul feels while penning this letter, notwithstanding my unfaithfulness to God since he called me to the work of preaching the coming of Jesus, yet he sweetly whispers to my heart that he is mine and I am his. Oh for a trumpet's voice on all the world to call! I know that we have not followed cunningly devised fables, in making known the power and coming of our divine Master, for we, together with a wicked world, shall shortly be eye witnesses of his majesty. Oh, dear brethren, pray for me that God may clear my way once more, that I may have that faith which I once had in the soon coming of Christ; for it then wrought with love, and purified my poor heart. Sometimes I express myself with the poet:

"Oh could I make those doubts remove,  
Those gloomy doubts that rise,  
And see the Canaan that I love,  
With unclouded eyes."

And then faith lends its realizing power, the clouds disperse, and I sing:

"Oh the transporting, rapturous scene  
That rises to my sight!  
Sweet fields arrayed in living green,  
And rivers of delight."

Dear Bro. Himes, will you not pay us a visit in the West this fall? Oh how pleasant it would be to mingle our songs of praise and prayer together to our common Father, to unite our hearts more closely together in the blessed hope of the glorious appearing of the great God, and our dear Saviour, Jesus Christ.

My dear brother, let me call your attention to a work that I see announced in the Advocate of the M. E. Church South, the title of which is, "The Seventh Trumpet, or Last Crisis of Earth." It may be of the right stamp, if so, it will be very useful to you.

Some one or two years back, Dr. Tyng, of the Episcopal church, delivered a course of lectures on the five appointed monarchies of earth, and they were published in the New Haven "Palladium;" will you please procure them for me, if not too much trouble. I have seen some few extracts from them, which have made me fall in love with the author, and I have been inclined more than once to write to him.

Dear brother, farewell till we renew our acquaintance in the kingdom of Jesus. In conclusion, I would say, store your useful paper with productions of those choice men, on the second coming of Christ, and thereby proclaim to the world that it is what it professes to be, the Herald of the Second Advent of Jesus and the resurrection. Your brother.

Lauree, (Ind.) Sept. 25th, 1850.

BRO. H. will hardly be able to go West, so far West, this fall, as Indiana, but would like to. Should we get hold of those works, will remember you. The churches respecting which you inquire, give as much evidence of God's presence as others. There is no particular difference between Elder and Deacon, except that the former are elders in years as well as in office.—Ed.

## LETTER FROM I. H. SHIPMAN.

BRO. HIMES:—I have often thought, many of the best articles in the "Herald" were not appreciated by some of its readers. The articles from our English writers, and some extracts from writers in our own country, are looked upon as "dry," and not food for the spiritually minded. The truth is, there is in those articles a deep vein of piety and purity, mingled with nobleness of mind, that many persons never fathom, for want of closely training the mind to such subjects. Many a child of the living God has spent anxious, praying hours by the midnight lamp, while his pen has drawn a living line of truth almost sufficient to awake the dead, and it has all been lost upon the fanatical dreamer, as though it was from the pen of some drone, writing for his dollars and cents. I do most earnestly hope that all our churches will awake to the true principle of devotion. That "New Commandment," "that we love one another," would not then be so often slighted, and that command of the Saviour found in Matt. 4:43-48, lying at the foundation of all our efforts, would make us effectual in winning souls to Christ. There is no surer evidence to me that an individual is a child of God, than a continual desire for the salvation of sinners, and laboring to effect the same. This is being associated with Christ in the great work He is doing under this dispensation, and when we really feel on this subject it undoubtedly arises from the deep yearnings of a pure heart. May it be obtained by us all. To such individuals, those writings on practical godliness will be food. We shall soon feel the force of Scripture, "Blessed are the pure in heart for they shall see God."

I would take this occasion to say, that I have been requested by several brethren to give a note of explanation in reference to what appeared in the "Vindicator" in relation to myself.

1st. I never spoke with Bro. Young as I am virtually made to in his certificate, if I understand the object in its being inserted in connection with Mr. Hamblin's and Wood's testimony.

2. What I said of Mr. Hamblin's and Wood's conversation in the "Supplement," I have no fears of being doubted by those who are acquainted with me, and are seeking for truth.

3. That the case referred to in Conference was not last May, but over three years since; and that your inquiry for my "purse" was when my *languishing head and sickly frame were prostrated, and I was unable to arise and wait upon myself*; and that the money conferred was for five Sabbaths I had spent with you, two of which I was unable to preach, and for other expenses incurred, of which \$10 (as I am made to say) was but a small part; and that I referred to it to show that it was not your practise to abuse and cheat ministers that labored for me. I think no man will ever venture to offer me \$10 for the purpose intimated in the "Vindicator."

I wish not to refer to anything of the kind again, and would say in conclusion, that I shall endeavor to pray for the man who thus misrepresented me, and who has fallen upon his own sword. I suppose the enemy would be glad to alienate the affections of all in the Advent churches, but I hope it will not be done. Seek peace on Christian terms and ensure it.

Worcester, Oct. 25, 1850.

## LETTER FROM J. CROFFUT.

DEAR BRO. HIMES:—I have spent a few weeks past in this place, Albany, Middletown, Waterford, and Lansingburg—the brethren are few in the three last named places. In Lansingburg they are endeavoring to put forth an energetic effort, and I pray God to grant them success. In Middletown there is a want of energy and brotherly love. God grant them hearts to act as well as talk. An united energetic effort would very much revive the cause in that place. In West Troy all goes on harmoniously—there are only two or three (so far as I know) professedly Adventists who absent themselves from *assembling together*, and they are not yet without hope. The Advent interest we trust will increase in this place. My labors in this vicinity will now cease for a while, but if God will, I expect to resume them again in a few weeks.

Bro. Gross is suffering very much from disease. The white swelling on his knee is gaining slowly, and his other complaints drag slowly. If any of the brethren wish to administer to his temporal wants, they have an opportunity to do so; he is needy and worthy. Remember, brethren, that "whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him?"

I have just received a letter from home, stating that my family are sick, therefore I must return home, but I purpose, if the Lord will, not to quit the field, but *occupy till he comes*. I shall, therefore, endeavor to fill the following appointments,—viz.: Bethel, Nov. 7-10; New Milford, 12-14; Roxbury, 15-19; Kent, 20-23; Sharon, 25-Dec 1; Winsted, Dec. 8; Plymouth, 15. Visiting between the 1st and 8th from New Canaan to Norfolk, and so on to Winsted. From 8th to 15th, visit Newfield, New Hartford, &c., or as Bro. Grant may advise. If I shall make other arrangements, they will be made known in the "Herald."

God has mercifully restored me to health, and I am delighted to be enabled to use it in his service. The work is arduous, it is true, with a dependent family, but God has always been good to me, and I can trust in him still, praise his name. O may all his saints be united in the joyful hope soon to be realized. Yours in Christian bonds.

West Troy, (N. Y.) Oct. 21, 1850.

## LETTER FROM D. BOSWORTH.

DEAR BRO. HIMES:—As a common sympathy unites those of like precious faith, and causes them to rejoice with those that rejoice, and weep with those who weep; and as you are acquainted with, and have been interested in the cause in this place, (at least till very recently,) a brief history of our situation may not be uninteresting. You are aware that several efforts have been made to come into gospel order, and that we had as often failed. Well, we have at last succeeded, in part at least. After many trials we succeeded in August last in obtaining a unanimous vote, at a covenant meeting, to place our names to a short article, defining who we are, and agreeing to take the Scriptures for our rule of faith and practice. Twelve united. At a subsequent meeting, in September, six more were added, and the first Saturday in October, four more.

For some time past a spirit of discouragement seemed to take possession of the minds of our brethren; but for a little while more confidence in prayer has been manifested, and more fervency in exhortation, more of that love to each other, that beareth all things, hopeth all things, endureth all things; and the fruit begins to be manifest. The first Lord's-day in October, we had the delightful privilege of visiting our "Jordan," for the first time in more than five years, and burying one willing soul into the likeness of Christ's death. In the evening we had a truly blessed time. Bro. Geo. Miller was with us, and he describes it as one of those precious seasons we used to enjoy in 1842-3. The Lord be praised for his goodness, and grant it may be but a drop before a plentiful refreshing. Yours in hope.

Low Hampton, Oct. 17, 1850.

## LETTER FROM E. CROWELL.

BRO. HIMES:—I wish to say to my brethren and friends abroad, that I have just located myself at Lawrence (new city) for the time being. Our Church in this place is emphatically a "little flock," but they have "largeness of heart," and a persevering spirit: saying, like Caleb and Joshua, "We be well able to go up and possess the land." We hope to have the sympathies and prayers of God's people, that we may be able to keep ourselves in the love of God, and in the patient waiting for Christ. We leave our brethren at Portsmouth with good pros-



pects before them. They have rented the Hanover-street Chapel, (so called,) a very pleasant and commodious place, and now have the services of Bro. D. I. Robinson. May God help them to keep humble and go on to perfection. I think I can say in truth, that the two years I have spent with the people in Portsmouth are numbered with the pleasant spots of my life. We have had no jars nor discordant notes among us. Each one seems to have been striving for his neighbor's good. May God bless them for their many acts of kindness to me and mine. I leave them that they may enjoy the labors of a better and stronger man, and that I may, so far as in me lies, be able to help other churches that are struggling for life amid the contending elements around them. I believe that I can do more good by taking the "oversight of the flock" in some one or two places, than I can to travel; besides, I can support my family on less money, because I do not have to divide with the Railroad Companies, by giving them two dollars, and have one for my family. But God has his evangelists, and I bid them God speed in their work of feeding the flock scattered abroad. O let us all strive to feed the household of God with meat that shall cause them to grow thereby. If we keep about our Master's business, we shall have no time to turn aside to vain jangling. Let us strive to build each other up in our most holy faith. Let us not "bite and devour one another, lest we be consumed one of another."

Yours in hope and love,  
P. S.—My Post Office address hereafter will be Lawrence, Mass., instead of Portsmouth, N. H.  
Lawrence, (Mass.) Oct. 15, 1850.

### Extracts from Letters.

Bro. T. SMITH writes from Eddington, (Me.) Oct. 21st, 1850:

DEAR BRO. HIMES:—I wish while writing to ask a question in relation to Bro. Litch's writings. If I understand him, in the "Advent Library," No. 4, page 231, in giving an exposition of Matthew 24, he says: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet; or according to Luke 21: 'When ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh.' Intimating, if I understand him, that the 'abomination of desolation' standing in the holy place, (Matt.), 'where it ought not,' (Mark), and Jerusalem being surrounded by armies, refer to the same events, and were the signs by which the disciples were to know when to flee out of Jerusalem. This was in accordance with the judgment I had formed upon those passages, and I was particularly led to this from the fact, that the three Evangelists, Matthew, Mark, and Luke, say, 'Then let them which be in Judea flee to the mountains.' These directions, given by our Lord, follow Matthew's 'abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,' Mark's 'where it ought not,' and Luke's 'armies surrounding Jerusalem,' and why, I ask, must they not refer to the same event? I perceive in the 'Advent Herald' of the 12th inst., that Bro. Litch says: 'Although I admit the three questions to be asked and recorded, yet I do not understand that this evangelist has recorded Christ's answer to the first—'When shall these things be?' Now I ask, Bro. Editor, if the directions of our divine Master, as recorded by Matthew and Mark—'Flee to the mountains'—refer to one event, and those directions of our Lord, as recorded by St. Luke, 21st chap.—'Flee to the mountains'—refer to another event, how are we to understand anything about the subject? I think it is time to look over our reckoning, to see where we are. I hope Bro. Litch, or you, Bro. Editor, will make these things plain to us common folks, that we need not be changing our position very often.

Yours for harmonious and consistent truth.

REMARKS.—We cannot agree with Bro. Litch in his last view of the point you refer to, it being perfectly clear to us that the surrounding of Jerusalem with armies, which should prove its destruction, was the abomination of desolation spoken of by Daniel the prophet. His taking a different view of it, however, would not warrant us in shutting him from the columns of the *Herald*,—our common faith resting on no such unimportant grounds.—Ed.

Bro. J. CUMMINGS writes from Sutton, (Vt.) Oct. 28th, 1850:

DEAR BRO. HIMES:—I feel like speaking in reference to the late difficulties, but perhaps I had better hold my peace. I think already there has been words multiplied without knowledge. I am much surprised to see the appointment of a day of fasting and prayer, and the remarks made upon it in the *Herald*. What do our brethren mean? has there never been any praying before? has this matter all been managed with worldly wisdom thus far? A people that would let a matter go as far as this has gone, without seeking divine guidance, and at this late hour begin to call upon the Lord, it appears to me are but poorly prepared to meet their Lord, or even to labor for him here. I am surprised. I consider it a disgrace to the Advent cause. I supposed that united prayers had been ascending to the Father from thousands of hearts, for months, for his assistance. Things growing worse and worse is no evidence that God's people have not been praying. It does appear to me, truly, that Bro. Himes has been praying, or that somebody has been praying for him; for he has made as fair an offer as any Christian under heaven could ask. Stand there, Bro. Himes, you have taken a right stand. If anybody knows you to be wicked, they have a fair chance to make it appear. A refusal of any person or number of persons to meet you upon your proposition, will show perfectly where the wickedness is.

In view of all the evils of this time, and our own imperfections, may we all humble ourselves still more and more, and pray every day.

Yours waiting for the kingdom.

Bro. H. L. SMITH writes from Auburn, (N. Y.) Oct. 22d, 1850:

DEAR BRO. HIMES:—It will no doubt interest you,

and all of like precious faith, to know that the Advent Church in Auburn is yet, in some measure, growing in grace, and ready to the good work of maintaining the order and ordinances of the Gospel of Christ. Bro. L. D. Mansfield is now our pastor, and we are preparing to commence a series of evening meetings. We are united, with one or two exceptions, in looking for new heavens and a new earth, as the inheritance of the meek, and the holy city "which cometh down out of heaven from my God," as the "mother" of all the children of the kingdom, which kingdom we expect at the end of Gentile dominion, when the seventh angel sounds. A kingdom not of this present evil world, but "the world to come, whereof we speak," which was promised to Abraham, "in Christ, by the Gospel." We are glad to see Bro. Litch's articles on the dispensations. A brother who now takes the "Herald," said to me, that it was the best religious paper he ever saw, it gives so many expositions of Scripture. We desire to see you this way, and hope your health will allow you to make a journey this way, by the will of our heavenly Father. Yours in hope of eternal life.

Sister E. S. BRYANT writes from Ithaca, (N. Y.) Sept. 10th, 1850:

DEAR BRO. HIMES:—I am requested to ask you to give notice in the "Herald," that we wish some faithful lecturing brother to visit us, or that you will send one without a public notice. There is an interesting little company of colored brethren and sisters who have recently left the African Church in this place, and hold meetings in my school house; they are Adventists all but in name, they love the doctrine, and are desirous for instruction. Their pastor (a meek, godly man, and one who preached the whole gospel as far as he understood it,) has left them to seek refuge in Canada. He has been obliged to flee from his native land, to find protection under the British government. The parting was a heart-rending scene. They are now anxious for an Advent preacher to come and preach to them, but they fear one would not like to preach to colored people; but I am sure they could have no such feelings. [No, we should delight to preach to such. We shall visit them when we come West.—Ed.]

Dear brother, we deeply sympathize with you in your trials, and pray that you may be sustained, and that they may work together for your good. In haste, I am

Your sister in faith and hope.

Bro. WM. BAKER writes from Rochester (Vt.), Oct. 24th, 1850:

DEAR BRO. HIMES:—I do rejoice in the weekly message the "Herald" brings; it is like the former and the latter rain to my soul; it breathes that of the angel flying through the midst of heaven, announcing God's everlasting kingdom nigh, even at the door. Glory to God, if we are Christ's, then are we Abraham's seed, and heirs according to the promise.—Brethren, is it not time to lift up our heads and look up, knowing our redemption draweth nigh?

### Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DEAR BRO. HIMES:—A painful duty I have to perform, to apprise you of the death of my beloved husband, HENRY MOORE. He died Oct. 11th, of bilious fever, after an illness of twenty-three days. During his sickness he was happy in his mind, and entirely resigned to the will of God. On being asked concerning his hope, he said, "I love Jesus. If my heart does not deceive me, I shall be forever happy."—On seeing the Bible brought into the room, he said, "That is the best thing you could give me,—the best thing in the world." When his last struggle with death took place, he ceased to groan, turned himself in bed, straightened himself, folded his hands across his breast, and gently and peacefully fell asleep in Jesus, at the setting of the sun. He was converted to the faith of the Lord's soon coming in 1840, under the preaching of Father Miller, and adhered to it to the last. Pray for me, his companion, that I may be faithful to the end.

Yours, with Christian affection,  
CHARLOTTE MOORE.  
Dumfries, Va., Oct. 17th, 1850.

It has become my painful duty to announce the death of another of our small number, ABIGAIL, wife of Bro. JOSE MOODY, who died at Bangor, Me., Oct. 13th, of quick consumption, after severe sufferings of about two weeks, which she bore with Christian submission. We feel that in her we have lost a sister and mother in Israel, and the cause of God one of its warmest, most devoted and faithful advocates. Yet we mourn not as those without hope; for we have the blessed assurance, that "if a man die, he shall live again." For many years, to her religion has been no mystery,—it was a beaten way. With joy she hailed the glad tidings of the speedy return of her Master, and was joyfully reckoned with those who were willing to make the entire sacrifice, by going forth to meet the Bridegroom, in face of the beating storms of a frowning world. For years she maintained a steady, unwavering faith in the speedy redemption and deliverance of God's people. O, how often have we heard her exhort her brethren to hold fast the beginning of their confidence firm to the end. But she exhorts us no more; she sleeps over Zion no longer; her precious words of comfort we hear not now, but we remember them. Her house was ever a home for the way-worn pilgrim, and doubtless many will remember the warm reception they always met with when they called to see her. But, alas! death has done its cruel work, and she is borne to the land of an enemy, leaving an afflicted but submissive companion, with three little children, to mourn her absence a little while. She died, as she lived, in Christ. Her last hours were peaceful and happy,—her faith triumphant. Said she to those in attendance: "Tell the brethren, I love them to the end. Tell all, I die in full faith of the speedy coming of the Lord." It was remarked by those who were present, that her bedside was a heavenly place, while the smile of the dying saint broke through the gloom of approaching death. She enjoyed that faith that overcomes the world. She was strongly impressed at the commencement of her sickness that her dissolution was at hand, and gave directions respecting the adjustment of family matters, with as much composure as if she were going on a journey, with the expectation of soon returning. She retained unshaken confidence in God to the last. This was evident from her frequent exclamations, such as, "Though I walk through the dark valley I will fear no evil; thy rod and thy staff they comfort me." The deep interest for the welfare of others, which was manifest in her so many years, continued

to the last; and with her dying breath she warned her neighbors and all around, to seek an immediate preparation to meet God. Her funeral was attended on the 14th with deep interest. A heavenly blessing attended the word spoken on the occasion, from Job 14:14, "If a man die, shall he live again?" As we gave our last look at the grave of our beloved sister, I could say from a full heart,

"I yearn for that morn when the dead saints shall wear Their glorified bodies—and long to be there."

May this bereavement to the afflicted church serve to strengthen them in the faith for which she so earnestly contended.

L. DAMMAN.

### DR. HUTCHINSON AND THE WESLEYAN MISSIONARY COMMITTEE.

Our readers are aware of the difficulty between Bro. H. and the Wesleyan Missionary Committee of Canada East, who still withhold from him a considerable sum, which was due him at the time he seceded from the Society. We copy the following letters from the *Wesleyan Reformer*:

To the Editor of the *Wesleyan Reformer*.

DEAR SIR,—As your columns have been chiefly occupied with matters in England, perhaps something which has taken place in Canada East may not be unacceptable. Though it relates to myself, yet I hope I need offer no apology, for giving a case of such palpable wrong. When I ceased to be a Wesleyan Missionary, which was early in the year 1843, there was a balance due to me of £66 6s 1d., for services on the St. Armand Circuit; and though more than seven years have passed since my separation, yet the amount has never been paid, and no good reason has been assigned for its non-payment; indeed, no reason has ever been given by the District Meeting or Missionary Committee, as they have treated all my communications, from first to last, with entire silence; thus withholding from me an act of the commonest courtesy! This, with other mal-treatment, induced me to bring the matter before the tribunal of public opinion, which I did a few months ago, in Pamphlet form. This led some of the Preachers to exhibit before the public at Missionary meetings and otherwise, a kind of an account, which they said the Committee had against me, as an offset to my claim. No account, however, has ever been presented to me. In a second Pamphlet, I showed by their own published regulations that their offset amounted to nothing. It was a mere deception got up in the urgency of the moment. On this point they have not attempted to meet me. I also sent to the last District meeting the following letter:

"Waterloo, Shefford, May 15th 1850.

To the Chairman and Members of the Wesleyan District Meeting of E. Canada.

REV. AND DEAR SIRS,—You are aware that at the time of my separation from you, that there was a balance due to me for services on the St. Armand Circuit. In consequence of the non-payment of the amount, and the manner in which I was otherwise treated in the matter, I deemed it my duty to publish the facts in the case. This induced some of the Preachers to parade before the public a sort of an account against me, as an offset to my claim. Such an account I have not received from the District meeting, or Committee. My only object in writing now, is to request that if you have any valid account against me, you will kindly forward it to me, and if there is a balance in your favor I promise that you shall have it. My address is Waterloo, Shefford, C. E.

I remain yours, &c., R. HUTCHINSON.

To the above I have received no reply, which is evidence that they have no account against me, which even they deem "valid." Thus saying in effect that my claim stands out in bold relief. And this is the verdict of public opinion everywhere. And the fact that the District meeting and the Committee thus treat a matter which they are unable to meet, calls loudly for reform.

I would only add, that those who desire to understand the whole affair, should read my two Pamphlets, which may be had at the Book-stores of Bryson, Chalmers & McCoy, Montreal. Perhaps more anon.

I am yours in "that just One."

R. HUTCHINSON.  
Waterloo, Shefford, (C. E.), July 18th, 1850.

### Power of Prayer.

Prayer is a haven to the shipwrecked mariner, an anchor unto them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. Prayer is an all-efficient panoply, a treasure undiminished, a mine which never is exhausted, a sky unobscured by clouds, a haven unruffled by the storm; it is the root, the fountain, and the mother of a thousand blessings. I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning for the skies. The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged disease, repelled frauds, rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips, but of that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than prayer; yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. How august a privilege it is, when angels are present, and archangels throng around—when cherubim and seraphim encircle with their blaze the throne—that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign!

Chrysostom.

WEIGH not so much what men say, as what they prove; remembering that truth is simple and naked, and needs not invecitive to apparel her comeliness.

Sidney.

### AGENTS FOR THE HERALD.

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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

### THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberia.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the *Wesleyan Harmony*.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "consumption rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkins, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with Bronchitis, as to discontinue his medical studies, and nothing had afforded him relief until Mr. Thorne's Cherry Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected Sir, your humble servants.

JOHN J. THORNE.

JOHN J. BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," "Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 12-3m.]

CHAFFEE C CO'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [o. 12.]

### CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE,

EMERSON LELAND,

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleaning teeth. Also inserting artificial teeth, and the latest parts of sets of gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Rugs, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [my. 4.] A. A. JAYNE.

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]







# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

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### SONG.

BY REV. DR. BETHUNE.

I love to sing when I am glad,—  
Song is the echo of my gladness;  
I love to sing when I am sad,  
Till song makes sweet my very sadness:  
'Tis pleasant time when voices chime  
To some sweet rhyme in concert only;  
And song to me is company,  
Good company, when I am lonely.

Where'er I greet the morning light,  
My song goes forth in thankful numbers;  
And, 'mid the shadows of the night,  
I sing me to my welcome slumbers:  
My heart is stirred by each glad bird,  
Whose notes are heard in summer's bowers;  
And song gives birth to friendly mirth,  
Around the hearth in wintry hours.

Man first learned song in Paradise,  
From the bright angels o'er him singing;  
And in our home above the skies,  
Glad anthems are for ever ringing:  
God lends his ear, well pleased to hear  
The songs that cheer his children's sorrow;  
Till day shall break, and we shall wake  
Where love will make unfading morrow.

Then let me sing while yet I may,  
Like him God loved, the sweet-toned Psalmist,  
Who found in harp, and holy lay,  
The charm that keeps the spirit calmest:  
For sadly here I need the cheer,  
While sinful fear with promise blendeth;  
O! how I long to join the throng,  
Who sing the song that never endeth!

## Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE. X. — TRIALS.

"And unto the angel of the Church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."—Rev. 2:8, 9.

The great Head and Bishop of the Churches here introduces himself in a character, and clothed with attributes, suited to the condition of the Church to which he directs the Epistle. In his address to the Church at Ephesus, he introduces himself as "he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks;" and it will be found that this preface to the Epistle is in harmony with the statements contained in the body of it. In this, the Epistle to the Church of Smyrna, or rather to the angel, the bishop, or archbishop, or presbyter—the presiding minister or officer of that Church, and through him to the whole body of the faithful constituting that congregation or Church, the great Author introduces himself as "the first and the last, which was dead, and is alive again." No one can fail to see that there is an obvious contradiction, if looked at in the light of human reason, in such an assumption as "the first and the last." It strikes you at once that no one can be the first and yet be the last; if he be the one, you argue, he cannot be the other. This is perfectly true of man, because all that can be predicted of man comes within the range of sense or the realm of understanding; but when we come to speak of God, it will be found that what are contradictions when applied to the creature, are great and glorious harmonies when heard respecting Him who filleth all in all with the majesty of his glory.

This reminds me of an objection frequently urged against the doctrines of the Gospel, by persons of a sceptic or infidel turn of mind.—They say, "We cannot believe the doctrine of the Godhead, because," they allege, "we cannot comprehend it." No doubt, you cannot comprehend it. Your inference from these premises would be logical were that inference from things within the cognizance of our senses; but it is

an inference from premises beyond the cognizance of our senses, and therefore as rash as it is irreverent and wrong. You say, you will not believe what you cannot comprehend. Are you aware that you cannot look above, beneath, around, within, without stumbling upon a thousand things that you cannot comprehend? For instance, you believe that there is such a being as a God; you will not accept the Christian's God; but still no man is such a fool, such an arrant fool, as to pretend to believe that there is no God. Any creed is possible; no creed is impossible. You admit, then, there is a God; you must feel that if there be a God, he is omnipresent, eternal, omniscient. Now, you say the doctrine of the Godhead is incomprehensible, therefore you reject it: will you allow me to follow up your reasoning with reasoning perfectly parallel? The doctrine of omnipresence, the doctrine of eternity, is just as incomprehensible as the doctrine of the Godhead, and therefore you are bound to deny that there is such a being as an omnipresent or eternal God.

Let me ask you, if I address any such, How much do you comprehend of eternity? You can understand quite clearly a being that lives a thousand years, ten thousand years, or a being that lives ten thousand times ten thousand years; but what do you comprehend of this, that when millennia have rolled on millennia, and cycles have accumulated on cycles, that being is no nearer the end and no farther from the beginning, than when you first began to think about the subject? You cannot comprehend one atom of eternity.

Again, what do you comprehend of omnipresence? You can understand that a person is here—you can comprehend the idea of a person who is there; but what comprehension have you of a Being who is here, and there, and everywhere?—whose shining footprints are the planets—whose circumference is nowhere—whose centre is everywhere? what do you comprehend of him? Nothing. Then, if you allege, that because you cannot comprehend how Christ can be the First and yet be the Last, be Alpha and yet be Omega, be God and yet be man, be impassible and yet a sufferer, be immortal and yet die, be the prince of life and yet the victim of death, be the sovereign of the universe and yet be the tenant of a grave,—if you cannot comprehend all this by your own admission, do not argue, that because you cannot comprehend the attributes of Deity as these are revealed in the Bible, that therefore you will not believe in them, or in Him whose they are. If men will not believe what they cannot comprehend, they will have to believe only what they taste, and see, and touch, and smell, and nothing more; they will have to live merely as animals—they will cease to believe that they are spiritual in their life, and immortal in their destiny.

But revelation is first proved to be from God, and then what revelation clearly asserts, it becomes the creature implicitly to accept; and then whether we can comprehend the Godhead, or not,—whether we can comprehend how Christ can be the first and yet be the last at the same time, or not, God has spoken—all objections must instantly come to an end. Our Lord, therefore, introduces himself here as the first. He that saw the stars shoot into their spheres, suns bud and begin their burning course—he that saw the universe in its cradle, and will see its funeral—he who was the first before all—he who is the last behind all—condescends thus to write to a Church, and to say to her, "I know thy tribulation and thy poverty, and also thy wealth." In one word, Christ here introduces himself as the everlasting one. The ephemeral insect of a day, and the Alps that have stood upon their foundations from the creation of the world—the stars that looked upon Adam and Eve in paradise, and upon thrones and dynasties that were erected yesterday—are all equally short lived, when compared with Him who is the First and the Last, who was dead, and is alive. He is both God and man: man to suffer, because suffering was our doom; God to satisfy, because without such

satisfaction there could be no salvation. It is here stated, "He was dead:" "without shedding of blood there is no remission of sins." He died that we might live. What a truth! The Lord of glory, the Living One, came down from that throne around which angel and archangel soar, and sing, and worship perpetually; and without any reason but my ruin—without any object except the salvation of disloyal, rebellious, guilty criminals, he followed us to our grave, clasped us to his bosom, and will not leave us till the meanest inhabitant of earth is made the magnificent heir of a crown of glory. Oh, the height and depth, and breadth and length, of the love of God in Christ Jesus! But he died; and if he had not died, we should never have lived. But he also lived, and is alive for evermore; if he had not lived, our death had never ceased. He was dead, and is alive. Christ's death rendered our salvation possible—Christ's life makes that salvation actual. He applies from his throne what he purchased on his cross. If Christ had never died, our sin had never been forgiven; if Christ had not risen, his purchase had never been applied. Easter Sunday is as precious as Good Friday. His resurrection from the tomb is as vital and essential an article in a Christian's creed as his agony and bloody sweat, and his agonizing cry in his last moments, "It is finished," when he bowed his head, and gave up the ghost. We have in Christ a complete Saviour—a living Saviour, who was dead, and is alive, and liveth for evermore to make intercession for us.

Such is the preface to this Epistle. Let us next examine the body of this Epistle. It is an autograph of Christ; it is an epistle that he himself hath sealed and sent to a portion of the Church universal. He says, "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of those which say they are Jews, and are not."

"I know thy tribulation." The world knows it not. The world has no experience of or sympathy with a Christian's tribulation; the world cannot comprehend it; it cannot appreciate or understand the inward consolation he experiences under it. A Christian suffering is a mystery to the world, and a Christian rejoicing is no less so. A Christian grieves at what the world cares nothing for, and rejoices at what the world can see no happiness in. The world knoweth us not, as it knew him not: but Christ says, "I know thy tribulation:" and how does he know it? Not as a spy, nor as an inquisitor, but as one who bows from the heavens to express and to make real and felt in our hearts his sympathy and fellow-suffering with us. "I know thy tribulation." But how does he know it? He knows it inasmuch as he permits or directly sends our tribulation. Do you ever think of this, that there is no tribulation that can come to a Christian, let it be a headache or a heartache—let it be fever, or consumption, and decay—let it be the departure of a babe or the death of a parent—let it be the loss of property or the desertion of friends—no tribulation can touch a Christian, that Christ sends not for high, holy, wise, and beneficent purposes.—Now what a bright view of tribulation does this give to a Christian? That tribulation which comes like a hurricane, or falls upon you like the crushing weight of the avalanche, has been in the bosom of Christ, and has been inspired by the love, and is commissioned by the hand of Christ, before it touches you. There is no chance in this world. All things, good and bad, prosperous and adverse, have their commission or permission, at all events their control, direction, and overruling issue, in Him who is the First and the Last, who was dead for our sins, and alive again for our justification. But he not only knows our tribulation, but he knows the necessity of it. Is any Christian afflicted? There is what the Apostle beautifully calls "a needs be." Whatever be the affliction—its nature, weight, bitterness, poignancy—and each man knows his own heart's bitterness most thoroughly—it would not be there if it was not just as necessary for thee, my brother, as that Christ should die and rise

again. Thus, affliction, whatever it be, how ever poignant, however bitter, however inexplicable it may appear, or however strange it may seem to you, is needful for you; it is just as necessary that that man should lose his property, or that woman should lose her child, or that home should be stripped and made desolate, for that man or that woman's salvation, as that Christ should come down from a throne of glory and die upon the cross to make atonement for your sins. It is no accident that has interposed to disturb the harmony of the universe. It is a link, and an essential link, in that chain which lifts you from your ruin, and leaves you not till it lays you amid the splendors of the beatific vision, where there shall be no more sorrow or suffering, but all things become new, and there shall be no more death, nor crying, nor pain. You do not complain of submitting to a painful surgical operation, if that operation is pronounced by medical skill to be needful. Why then should you murmur or repine when you are visited with sore affliction or tribulation, when that tribulation is necessary, not for the safety of a limb, but for the salvation of a soul; not for temporal ease, but for everlasting joy? On the cup that is bitterest, on the blow that is severest, on the shock that is most appalling, there is written, and the eye of faith can read it through its tears, "it needs be," and if there were no needs be, depend upon it you would never have felt it.

But Christ knows not only the necessity of it, but he knows also the preciousness of it, and the value of it to him who is visited by it. He knows your tribulation not only as it is necessary, but he knows it also in order to comfort you under it. Affliction is to a Christian quite a different thing from what it is to a man of the world: every man in this assembly who is not a child of God, or who has not clear and satisfactory evidence for believing that he is so, must believe that his affliction is penal. But every man who knows he is a child of God, and is indeed so, is satisfied that his affliction, whatever it may be, is paternal. The difference is tremendous. Paternal affliction is the chastisement of royal sons whom a Father is preparing for a glorious throne: penal affliction is the visitation of a judge descending upon a criminal driven to his doom,—the first drops of that ocean of wrath into which they shall be plunged, or into which rather they are plunging themselves to suffer and die for ever. A believer's tribulation, therefore, whatever it may be, is chastisement; and that very chastisement which he feels so poignant is eloquent with precious lessons. "If ye were without chastisement, you would not be sons." "What son is he whom the Father chasteneth not?" It is in the sunshine of prosperity that we see least of God: it is in the midst of tribulation, in the darkness of the densest night, that the pillar of fire marches in our van, and brightens the darkness with the presence of Him who was dead and is alive, who is the first and the last, the beginning and the end. The daylight has one sun, but night has a thousand suns: prosperity has some comforts, when it is the prosperity of a Christian; but adversity, when it is the adversity of a child of God, has joys, and hopes, and comforts, that shine like the very canopy of the city of God.—(To be continued.)

## Christ's Second Coming.

BY JOHN GILL, D. D.

In distinction from his first coming and appearance at his incarnation, it is called his *second*, (Heb. 9:28), which will now be treated of.

I. By giving the proof of the certainty of it. 1. From what the patriarchs before and after the flood have said of it; Enoch, the seventh from Adam, is recorded by the apostle, "Saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all."—Jude, vs. 14, 15. David speaks of the coming of Christ to judge the earth and the world.—Psalms 96:13. 2. The certainty of Christ's second coming and personal appearance may be confirmed from what the prophets have



said concerning it; for it has been spoken of by the mouth of them all.—Acts 3:21. The prophecies in Dan. 7:13, 14, and another in Dan. 12:1-3, respects the personal coming of Christ. So also the prophecy in Zech. 14:4, 5, and in Mal. 4:1-3. *iii.* The certainty of Christ's second coming may be evinced from several sayings and parables delivered by him: as, 1. The answer of Christ to the question of his disciples; "What shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3. 2. The parables in Matt. 25th all respect the second coming of Christ. The chapter is closed with an account of the Son of man coming in his glory, and all the holy angels with him, and sitting on the throne of his glory. 3. The parable of the nobleman, in Luke 19:12, &c., is similar to that of the talents. 4. The words of Christ in John 14:2, 3, cannot well be neglected; "In my Father's house are many mansions; I go to prepare a place for you, and—I will come again, and receive you unto myself." *iv.* That Christ will come personally on earth a second time, may be most certainly concluded from the words of the angels, in Acts 1:11—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The angels reproved the apostles, that they stood gazing at Jesus, as he went up to heaven, being desirous of seeing the last of him, as if they were never to see him any more; whereas he would come again from heaven, in like manner as they saw him go. *v.* The second coming and appearance of Christ, may be confirmed from various passages in the sermons, discourses, and epistles of the apostles. And, 1. From the words of Peter, Acts 3:19-21. From whence it appears, that there was then to come, and still is to come, a time of the restitution of all things. 2. There are various passages, in which express mention is made of the coming of Christ; of his appearing a second time unto the salvation of his people.—1 Thess. 4:14, 16, 1 Cor. 4:5. 3. In all those places in which mention is made of that day, that famous, that well known day, so much spoken of and expected, (2 Tim. 1:12, 18,) and of the day of the Lord, (2 Pet. 3:10,) and of the day of the Lord Jesus, (1 Cor. 1:8,) and of the day of redemption.—Eph. 5:30. *vi.* In the book of the Revelation, frequent mention is made of the visible, quick, and speedy coming of Christ, and of what shall be then done by him, as in chap. 1:7, &c., and 20:1-3.

*II.* The locality of Christ's second coming, and personal appearance; or the place from whence he will come, and where he will appear. 1. The place from whence he will come; the third heaven. 2. The place whither he shall come, the earth; when he appears from the third heaven, he shall descend into the air, and there stay some time, until the dead saints are raised, and the living ones changed.

*III.* The visibility of Christ's personal appearance; he will appear in human nature; and "every eye shall see him," (Matt. 24:27,) so that he will be seen by all the tribes, kindreds, and nations of the earth.

*IV.* The glory of Christ's second coming. It is with propriety called, "The glorious appearance of the great God!"—Tit. 2:13. "Christ will come in the glory of his Father."—Matt. 16:27. He will come as a Judge, to which office he is appointed by his Father. *ii.* He will come "in his own glory," (Matt. 25:31,) which is twofold. 1. He will come in the glory of his *divine* nature, and the perfections of it: as a divine Person, as God over all; so his coming is called, the "coming of the day of God."—2 Pet. 3:12. *ii.* Christ will come in the glory of his *human* nature. The apostle takes notice of this remarkable circumstance, which will attend the second coming and appearance of Christ, that it will be *without sin*, the disgrace of human nature.—Heb. 9:28. *iii.* Christ will come in the glory of his holy angels; this circumstance is always observed in the account of his glorious coming. This will add to the glory and solemnity of the day.—When God descended on mount Sinai, he came with ten thousand of his saints; when Christ ascended on high, his chariots were twenty thousand; and when he shall descend from heaven, he will be revealed from thence with his mighty angels.

The ends to be answered by the second and personal coming of Christ. 1. The putting of the saints into the full possession of salvation.—Heb. 9:28. 2. The destruction of all his and our enemies.

#### OF THE CONFLAGRATION OF THE UNIVERSE.

The universal conflagration is strongly and fully expressed by the apostle Peter, (2 Pet. 3:10, 13,) where he says, "The elements shall melt away with fervent heat; the earth also, and the works that are therein, shall be burnt up;" which is to be understood of the burning of the whole sublunary world; signified by the heavens and the earth, taken in a literal, and not in a figurative sense.

1. Not *figuratively*, as some interpret them,

of the Jewish church, and of the Mosaic elements; for the Jewish Church is never called the world. Though the commandments of the ceremonial law are called elements, or rudiments, in allusion to the elements, or rudiments of a language, yet they are never so called in allusion to the elements, which belong to the natural system of the world. The abrogation of the ceremonial law is expressed by the fleeing away of shadows; but never by burning, melting, and dissolving. The Mosaic elements, or the ceremonial law, and its precepts, were already abolished, when Peter wrote his epistle. And likewise, the new heavens and the new earth, if by them are meant the evangelical state, or gospel church state; that also had already taken place, and Peter was an instrument in the forming of it.

*II.* The words are to be understood literally; yet not of a partial burning of some particular place or city. The destruction here spoken of, is of equal extent with the destruction of the world by the flood. No such events happened at the destruction of Jerusalem, as the passing away of the heavens with a great noise, a fervent heat in them, to the liquefaction of the elements. Nor was this destruction so desirable a thing as to be looked for with pleasure, it is expressly said to be at the day of judgment. The nature and extent of this burning, will appear, 1. From partial burnings; which may be considered as types, emblems, and presages of the universal burning, as, the burning of Sodom and Gomorrah, and the cities of the plain. The destruction of Jerusalem.—Matt. 24:3. The burning of the beast, of antichrist, and of the antichristian states, (Dan. 7:9-11,) and the destruction of Gog and Magog, or the Turk, will be by fire; the Lord will "rain upon him an overflowing rain, and great hailstones, fire, and brimstone."—Ezek. 38:22. Now these several partial burnings, at least, make that possible and probable. *ii.* The probability of the universal conflagration, may be argued from the preparations in nature, for the apostle says, that "the heavens and the earth which are now, are kept in store;" it is certain, there are various volcanoes, or burning mountains, in different parts of the world. And there is not only a preparation making in the earth, but in the heaven also, where there is a great store of materials fit for this purpose provided; witness the fiery meteors in them, the blazing comets, which sometimes appear, and are always in being, though not always seen by us; and those vast bodies of light and fire, the sun and stars, and the vast quantities of matter which occasion such dreadful thunders and lightnings; when these things are considered, the general conflagration of the world will seem neither impossible nor improbable; but rather it may be wondered at, and thought a miracle, that the earth has not been destroyed by fire long ago. Let the atheist, the infidel, the profane and careless sinner, tremble at this. Pliny, the heathen, observing the many fires in the earth and in the heavens, says, "It exceeds all miracles, that one day should pass and all things not put into a conflagration." *iii.* What may make the doctrine of the universal conflagration probable is, that it has been believed in all ages, and by all sorts of persons. Josephus says, that Adam foretold the destruction of all things, at one time by the force of fire; and at another time, by the violence and multitude of water; and therefore the posterity of Seth built two pillars, one of brick and the other of stone, on which they inscribed their inventions; this same tradition has been embraced by poets and philosophers, it is the observation of many writers, that the Stoic philosophers held the conflagration of the world by fire; that men of different nations, and ages, and sentiments, should agree in this, makes it probable that so it may be. *iv.* That the world, and all things in it, shall at last be consumed by fire, may be concluded from the sacred scriptures. From Psal. 1:3, "Our God shall come," &c. From Psalm 97:3-5, "A fire goeth before him, and burneth up his enemies round about." From Isa. 24. From Isa. 66:15, 16, "For behold the Lord will come with fire," &c. From the various passages in the minor prophets; particularly in Nahum, 1:3-5.

Some passages in Zeph. 1st seem to look this way.

It will be needless to take notice of passages in the New Testament; since the famous one in Peter, and the text in 2 Thess. 1:7, 8, have been often quoted and referred to. I proceed.

*v.* To answer some queries relative to it; As 1. With what sort of fire the world will be burnt. Not with fire taken in a figurative sense, but in a literal sense. The world will be destroyed by fire much in the same manner as it was by water; the stores of fire in the heavens being opened, and great quantities issuing out of the bowels of the earth, these joining together will bring on their speedy dissolution. 2. What will be the extent of this burning? or how far, and to what will it reach? To the heavens, the elements, the earth, and all the works in it. To the heavens; not to the third heaven; it is a question whether it will reach the starry

heaven, or at all affect the luminaries of the sun, moon, and stars. But it will be the airy heaven, that will be the subject of the conflagration, the atmosphere about us, the surrounding air, and meteors in it; the earth, and all the works that are in it; the whole terraqueous globe, both land and sea. This fire will reach to all the living creatures in the earth, land and sea, the works of God's hands. It will be extended to all the works of nature, mountains, hills, and rocks, metals and minerals in the bowels of them, and all that cover and ornament them, trees, herbs, plants, and flowers. It will consume all the works of art, all literary works, lands, possessions, and inheritances, with all the writings of men.

Here let it be observed for the comfort of the saints, that there are many things which will escape the general conflagration; as the Book of life, in which the names of God's elect are written; the Covenant of grace, which contains the magna charta of their salvation; the Word of God, as it is the engrafted word in their hearts, and the title to the heavenly inheritance. 3. The next query is, whether the earth shall be dissolved by fire, as to its substance, or only as to its qualities? There are persons of great note on both sides of the question, and the arguments of each are not despicable: but I rather incline to the latter, that the world will only be destroyed with respect to its qualities.

Those who suppose that the world will be only destroyed, as to the qualities of it, argue also from reason and scripture. 1. From reason; they observe that the old world which perished by the flood, was not destroyed as to its substance. 2. They likewise produce passages of scripture, and argue from them, against the substantial destruction of the world, and for the change of the world, and for the change of it only; as Psal. 104:5, and Eccles. 1:4, and Psal. 102:26, Isa. 51:6, and Acts 3:21. But of this more in the following chapter.—(To be continued.)

(From the Western Watchman.)

#### Geology and the Bible.

In the "Christian Review," of July, is an article from the pen of Rev. L. Porter, of Lowell, Mass., essaying to reconcile the apparent contradictions in what the Bible seems to teach, concerning the "beginning" of the creation and the introduction of death into our world, and the facts disclosed by Geology.

While concurring in most of the statements and deductions of Mr. Porter, we dissent from some of the positions assumed by distinguished geologists. Personal acquaintance justified us in addressing him the following communication, at first intended merely as a private letter, but, after reflection, we think its suggestion may be of use to some of our readers.

Letter to Rev. L. Porter, dated Rockspring, Ill., Sept. 21st, 1850.

MY DEAR BROTHER.—I have read with no small degree of interest, your article in the "Christian Review," of July, on "Geology and Revelation." I concur in many of your statements and inferences, but you will permit me to object against *some things* as preposterous and impossible. Men of profound science, in every age, have made extravagant blunders.—Scientific men are sometimes wild enthusiasts. To use a Western figure, they run their theories into the ground. The world knows too little of the mysteries of creation and of nature, or God's works, in any branch of science, to build up any theory with certainty. All that the most profound *savans* yet know are a few crude facts. Future discoveries, as the past have done, will ruin many of their splendid theories. I will refer you to some instances of the past, from which I infer the fallacies that will be exposed in the future.

Sir Isaac Newton (and certainly he was a patient, cautious philosopher,) made calculations on the great comet of 1680. On its near approach to the sun, he calculated it was "heated two thousand times hotter than red hot iron." He assumed that the sun was a vast globe of fire, of intense heat. (This was fallacy No. 1.) That the comet was solid matter, like the earth and other planets. (Fallacy No. 2.) Newton did not know (for chemistry was in its infancy) that such a degree of heat as he calculated, would instantly dissipate in gas the hardest substance known. Science now says the sun is *not a globe of fire*—and that comets are gaseous bodies, unaffected by heat. What science will teach one hundred years hence, we are profoundly ignorant.

The moon has been a fruitful source of speculation and humbug. It has been known for ages that the moon has no atmosphere—and yet men would speculate about its inhabitants—its productions—and astronomical observation declared it had most terrific volcanoes. Yet every scientific man *knew* there could be no animal or vegetable life, and *no fire* where there was no atmosphere. Still the French *savans*, about forty years since, in accounting for the fall of *aerolites*, or meteoric stones, maintained

they came from the moon, and calculated the exact amount of explosive force necessary to throw such masses of volcanic matter beyond the attraction of the moon, and within that of the earth. This was the theory of science for thirty years; yet if scientific speculatists had used a small amount of common sense, they would have instantly perceived that volcanoes could not exist where there was no atmosphere. The great telescope of Lord Rosse has "used up" all the volcanoes in the moon, spoiled the scientific theory, and demonstrated that the moon is a world in chaos, and destitute of atmosphere, life, and fire.

These instances may suffice as illustrations of the fallacies of science.

I will now notice some things in your article in the "Review," that I conceive to be fallacious. You say (p. 387):—

"The centre of the earth is filled with various materials in a state of intense heat. From the examination of artesian wells and mines, already mentioned, it is found that the degree of heat forty-eight miles below the surface of the earth is sufficient to melt all known rocks; while, at the centre, or 4,000 miles below the surface, the heat must be 577,000 degrees."

I am aware that men of distinguished science, and geologists, have adopted and published this theory. Professor Silliman is one. But I am sure this is a fallacy. It is more preposterous than animal life and volcanoes in the moon without an atmosphere. The crust of the earth has never yet been penetrated in proportion to the prick of a pin on the skin of an apple.

The theory assumes that because heat increases as we descend a trifling depth, *therefore* it must increase in the same ratio to an unknown depth, or to the earth's centre. As you ascend in the atmosphere, or up a mountain, *cold* increases in a certain ratio; *ergo*, what is the intensity of cold eighteen miles from the earth?

There is an element of calculation pertaining to the theory of continuous increase of heat to the centre of the earth, that seems to have been overlooked by these speculative geologists. It is the expansive power and explosive force of such intense heat. To speculate about volcanoes as "safety valves" is puerile and unscientific. The explosive force of 100,000 degrees would cause the earth to "burst its boiler" in an instant, even with a crust of rock forty-eight miles in thickness. Besides, there is no evidence that volcanic eruptions come from any great depth. They have been frequently connected with the adjacent ocean, and discharged mud, marine substances, and water. Every steamboat engineer on our Western rivers, if he is fit for the business, knows the fallacy of this "central fire" theory. Fire cannot exist without the origin of the atmosphere. Does the atmosphere circulate through the three thousand nine hundred miles of central fire? Ask any laborer, at a furnace or foundry, if fire will burn and melt masses of iron without the violent pressure of the atmosphere. As there is no proof but wild conjecture in this central fire theory, I can find no better means than ridicule to put it out.

We know too little of the nature of heat—of caloric—of electricity—of fire, to draw just conclusions on such a recondite subject.

If this central fire theory is exploded, much of the speculation of the lifting up of the primary rocks, in *successive periods*, goes with it.

The "Encyclopedia Americana" (Art., Volcanoes, vol. xiii., p. 20), says:—

"One of the earliest hypotheses to account for volcanic eruptions is that which attributes them to the eruptions of a perpetual central fire, to which, however, the nature of the lava, the method of its projector, and, above all, the known laws of the communication of heat, are insurmountably opposed."

Volcanoes, instead of being "safety valves" to the "central fire" through a crust of forty-eight miles in thickness, have their origin in the upper crust, near the surface of the earth, where there are chemical agencies at work, and the atmosphere has free access.

You say again ("Review" pp. 389-390):—

"Human bones are as imperishable as those of thousands of animals, whose remains are found in all the other strata."

I concur with you that human beings never existed in any of the former periods of the existence of the earth. But it is not correct that "human bones are as imperishable as other animals." The bones of buffaloes are still scattered over the prairies of Illinois, while it is known to our older inhabitants that the last of the buffaloes, east of the Mississippi river, perished in a snow and ice storm in the winter of 1802.

The preservation of the human bodies and bones depends wholly on the antiseptic properties of the soil or substance in which they are deposited. In the porous and calcareous soil of this Valley, the entire skeleton is decomposed in less than a century. I have known the body and skeleton of a man, buried five feet deep, entirely decomposed in forty years. All the bodies deposited in the French church-yards, a century by-gone, are resolved in "dust." All



the stories told of Indian skeletons, of two, three and five hundred years, are "moon stories," unless deposited in a nitrous cave. I know these facts by personal observation. The stories of giants and pigmies are equally fabulous.

I concur in the belief of geological facts, but not in geological inferences.

There is no doubt but this earth has passed through, at least, three stages of existence, previous to the creation recorded in the first chapter of Genesis. But as I read the alphabet of fossil remains and geological stratifications, each period existed by itself; the earth brought forth the peculiar forms of organic life for that period, rising in the scale of existence; and each terminated by a catastrophe which destroyed every living thing of that period. A new creation opened the next period to be closed by another catastrophe. God, the Infinite Being, reigned, and his wisdom, power, and goodness were manifested in these successive creations. With all this history of the divine works the Bible has nothing to say. It was made exclusively for the existing period, and for man as a sinner.

In the Mosaic history, after the caption, or announcement of the subject (verse 1), the facts are announced of the condition of the earth, its atmosphere and appendages, as they appeared when God began the work of creation in the Mosaic sense.

"And the earth was without form and void; and darkness was upon the face of the great deep."

This sentence has been strangely overlooked both by geologists and the common reader.—Here is described a world in chaos. All life was extinct at some former period. And how is the divine operation described in the first act to reproduce a habitable world?

"And the Spirit of God moved upon the face of the waters."

Here is no evidence of a "central fire." Probably, in a former period of its existence, it had been destroyed by fire, for geology shows marks of fusion. But its late catastrophe was most certainly caused by water, which covered the surface of the chaotic world.

"And God said, let there be light, and there was light." Did this act produce electricity?

The inspired historian continues a sketch of a series of divine operations for six natural days, with the crowning act of man's creation. Each of these acts was an indispensable preparation for the next, until the new world was finished, clothed with vegetation of every form and size, and the land and the water peopled with living beings of full growth; "and God saw it was good."

In this view of the subject there is not even an apparent contradiction between the Bible and geology. No "amended version," or learned criticism to develop the occult meaning of the divine records, is necessary.

It appears to me geologists pay too little attention to the catastrophe of the Universal deluge. Much that appears in the form of drift, bowlders, and alluvion, with vast deserts of rock and sand; the upheaving of the superincumbent strata, with the mountain tops denuded of earth, certainly belong to that period.

There are two expressions in the Bible history of that catastrophe, that deserve attention. *First* (Gen. 7:11)—"The fountains of the great deep were broken up." Does not this mean there was an upheaval of the upper crust, when the waters from the cavities of the earth rushed forth in vast torrents? *Second* (Gen. 8:3).—"And the waters returned from off the earth continually." Going and returning, is the expressive phrase in Hebrew. As the waters returned, were there not currents, like tides, passing round the earth?

Yours respectfully,

J. M. PECK.

### Modern Reformers.

The other and more radical error, or what we have called the *secularization of the Gospel*, may be characterized as the common sophism of the whole school with which the author of "The Hints" may be justly said to sympathize. It meets us everywhere in Fourier, Cabot, Louis Blanc, the writings of the English Socialists, and of the European correspondents of the "Tribune." In some it would seem to be sheer ignorance of the Scriptures. They are deceived by the echoes of their own voices. They have been in the habit of quoting from each other, and casting back and forth a few pet texts twisted out of all connection with their serious import, until they really seem to have come to the belief, that the great design of Christ was to teach their doctrine of Socialism—a design which has been thwarted by the depravity, or rather mistakes of mankind for eighteen hundred years, and which it is now their "mission" to carry out to its full and final accomplishment. In others it would appear to be downright dishonesty. No truly serious man can read the New Testament, as the book of life, without feeling that nothing could be more at war with its spirit, or, in other words, more *unevangelical*. There is sometimes a blasphemous cant on this

subject, which no charity can tolerate. It would clothe the veriest sensualism in the most seemingly spiritual garb. It would inculcate the merest worldliness through the glowing exhortations to aspire to an unearthly life. It would teach a secular political economy in the dialect of the kingdom of heaven. It talks of "the Christ," the "ideal Christ," the Christ as re-appearing or coming again in the democratic spirit of the nineteenth century. Sometimes it would attempt to soar to a still bolder pitch of blasphemy. This new secular Christianity is styled, "The Christ dispensation as seen from above." Such is the language of a late unrebuked and even highly commended correspondent of the "Tribune."

By this phrase, then,—the *secularization of Christianity*,—we mean that view which directly contradicts one of the most solemn declarations of the Saviour. When charged by the Jews with an attempt to overturn their political institutions, or to introduce secular and social reforms in an outward way,—in other words, to re-organize society, he says unto them most solemnly—"My kingdom is not of this world." Will any one dare to say, that there was less occasion for Christ's becoming a political reformer than now? that Roman despotism was less severe than that of Louis Philippe, or Queen Victoria, or the Prussian monarchy? that Roman servitude was more humane than that of "believing masters" in the United States? that the homestead was more secure in Judea, under Herod and his successors, than in the State of New York? Or will they charge it upon the timidity of Christ, his time-serving and accommodating spirit, the weakness of the infant "ideal" of Christianity, which left this great work, in the fullness of times, to that higher "moral courage" of which they boast so much? Surely in other respects it betrayed no shrinking, where it had occasion to rebuke the powers of this world in defence of its own spiritual message, its own unearthly kingdom.

Again, when the multitude, at the sight of one of his benevolent miracles, were carried away with the thought that his mission must be one of *temporal philanthropy* simply, how solemnly does he counteract the impression! With what emphasis does he warn them not to "labor for the meat that perisheth, but for that which endureth to everlasting life,"—not that he meant to condemn the hungry multitudes for a proper thoughtfulness in respect to the wants he had just then been himself most kindly ministering unto, but that he might, from such an idea, impress most deeply on their earthly minds the thought that his kingdom, and his *salvation*, have reference, in all their great and serious aspects, to the eternal life beyond the grave, and to the hopes and discipline of the present life, mainly as connected therewith.

Throughout this book, on the contrary, the other and opposite idea is everywhere prominent,—not simply as a beneficent scheme of political economy, (for which the writer would be deserving of high praise,) but as the purest ideal of Christianity, which had been marred and lost sight of by a spiritualizing Church.—The *melioration* of humanity, not as a probationary to another dread existence, but of humanity on earth, and regarded as *continuing on earth*, is assumed as the great end of Christ and the gospel. No doubt this is an *incident* of Christianity, and, as such, must have been in the contemplation of its benevolent as well as merciful Founder. As an *incident*, however, it can only be maintained through the most earnest preservation of the *essence*. The secular good of Christianity must utterly die out, when severed even in thought from the light and power which are derived from the idea of the life to come.

Literary World.

### The Little Prayer-Meeting.

Blessed is the little prayer-meeting! When only a few are together, attention is not diverted with intruding circumstances. Men do not fill it; and as man is less, God is more. It is a sort of social, private devotion. Where two or three—not where a hundred—there am I. The excitement of numbers, and the unhallowed associations of which the senses are the avenues to the soul, do not form a part of such meetings. *Form* is not so likely to be found when the plea for, and the need of it, does not exist. The fear of men will not come where there are not enough to disturb confidence. Where the arm of flesh is nothing, the arm of God may be all. Still, there are those to whom the little prayer-meeting may be irksome.

The man of the world dislikes and despises it. He will not attend it. He will not go where the world will not go. He does not see the connection between the means and the end.—He fancies a greater number might effect something, but what can these do?

The stupid professor does not love the prayer-meeting. It seems so cold to him! When everybody is awake to a sense of eternal things

and the meetings are full, he goes to them—there is some excitement in that.

The Pharisee despises the little prayer-meeting. He loves to go up to the temple to pray. His views are so large, and his faculties so efficient, that he wants a large theatre for action. This praying by two and three is a dull business to him.

But there are others who do love it. Christ gave it his special approval in the words already quoted. On the Mount of Transfiguration there were but three. At the last sad prayer-meeting in Gethsemane there were but three. On Mount Olivet, and away by the lake of Galilee this was but a frequent number. He taught the many, he prayed with the few.

The humble and faithful Christian loves the little prayer-meeting. He thinks of what Christ said and did, and believes. He comes to pray to God, and he knows God can hear the few.

Reader, do you dislike the prayer-meeting because it is small, and keep away for that reason? Then go, and it will be larger by one; and if you can induce others to go, it will be so much larger still. But suppose others will not go; does that excuse you? Can you really find no comfort in such meetings; or do you think them useless? It might be so if man did the work, and not God. But the smaller the meetings, so much the more need of your being there. There are always fewer at the seeding than the harvest, yet as much need of those few. The husbandman sows by himself; he calls others to aid when the revival comes; but cannot you muster faith up for the seed-time?

But do you not make the absence of others a mere excuse for not going yourself? Do you not say, "There are so few, and the meeting is so dull and cold, I will not go;" at the same time that you are secretly glad of the excuses. This is the worldly man's plea, who has faith in numbers, but not in prayer.

N. Y. Observer.

### Isaiah's Vision of Christ's Glory.

It was God whom Isaiah saw—it was God whom all the host of heaven worshipped—it was God who sat upon the throne so lofty, so white, so radiant; but it was God in my nature—God in the flesh of man. And if it be further asked, to what period of Emanuel's history the vision belongs, we would say, that the prophet saw him at the time when, "having purged our sins, he went on high, and sat down at the right hand of the majesty of God." Once was there a man on earth who had the form of "a servant," and was "without any comeliness for which he might be desired."—That man was Jesus! But now he has dipped his raiment in the sun, "and is clothed with these royal garments down to the feet." Once a mob surrounded a helpless prisoner, and cried, "Crucify, crucify!" That was Jesus. But now, "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." "Once they took a man and platted a fillet of sharp thorns for his diadem, and pressed it cruelly upon his temples. That was Jesus! But "on his head now are many crowns." Once they hung a man upon a cross, and great was his shame, and awful his agony. That was Jesus! But "now honor and majesty are before him—strength and beauty are in his sanctuary."—Once a man went down, not merely into the grave, but descended into the lower parts of the earth. That was Jesus! But "now he has ascended far above all heavens, that he might fill all things." At Isaiah's date, Jesus, it is true, had neither been manifested nor slain—far less exalted. Nevertheless the vision *anticipates* all events connected with him; and conducting us amidst the heavens after that the Son of God has returned thither, shows us the man of grief and conflict, now "the only potentate." Our Lord has been to earth—he has been at Bethlehem—in the wilderness—in the garden—on the cross!—but in the very flesh in which he contended and vanquished, has he entered again within the veil, "to reign before his ancients gloriously!"

What a Saviour, then, is our Saviour! "His visage was so marred—more than any man—and his form more than the sons of men;" but "behold my servant! he hath prospered, and so shall be exalted, and extolled, and be very high." Men and brethren, look and wonder! The green earth, lying under the rays of evening, is beautiful—the still waters, gliding in sweet murmurs to the deep are pleasant—the stars of midnight are glorious in their very silence. What more bright and more sublime than the sun when it prepares to run, like a bridegroom, its race? Yet in all these there is no beauty, no sweetness, no lustre compared to what beams forth from the man Christ Jesus, "sitting on his throne." Most lovely is the world to you—most excellent all the world contains—how ever on your lips!—how near your heart! But, O! if once the soul has had a view of Christ in his gloriousness, there only will it rest. There, in one surpassing beam, blaze all the rays of the infinite, supreme, eternal, holy Godhead, and we cannot help exclaim—

ing with David, "O Lord our God, how excellent is thy name in all the earth, who hast set thy glory above the heavens." Rev. J. J. Bonar.

### All in All.

"I am the Way, the Truth, and the Life;" was Christ's sublime announcement. He is the Way—the way of access, the way of forgiveness, the way of justification, the way of purification, the way of heavenly peace and joy, and bliss inexpressible. He is the Truth—the truth of God, the truth of morals, the truth of religion, the truth of time, the truth of eternity.—He is the Life—the life of God in the soul, the life of the Christian through this wilderness, his life in sickness and sorrow, his life in death, his life in the resurrection, his life in heaven. He is the Door, through which all must enter to gain access to the inner temple of God's glory; He is the door of hope, the door of joy, the door of peace, the door of faith, the door of love, the door that opens to the still waters and the green pastures of salvation. He is the Vine—the vine of beauty, the vine of fruitfulness, the vine of consolation, the vine having many branches reaching from earth to heaven. He is the Lamb—the lamb of God's appointment, the lamb of innocence, the lamb of spotless purity, the lamb of sacrifice slain from the foundation of the world for the sins of the world. He is the Lion of the tribe of Judah—a lion, in his kingly majesty; a lion, irresistible in the destruction which he shall bring upon his enemies. He is the Passover of his people, in that, his blood being applied to their souls, they shall be passed over when God inflicts his eternal judgments upon the incorrigibly guilty. He is as a Well of water to the thirsty traveler in the wilderness—as the Bread of heaven to the famishing—as the Oil of consolation to the sorrowing—as the Balm of Gilead to the wounded spirit. He is our Hope—the hope of the despairing sinner, the hope of the Christian, the hope of the resurrection, the hope of glory. He is the Star of Jacob, the star of Bethlehem, the star of hope, the star amid the gloom and clouds of earth—the star whose brightness is reflected from heaven to earth. He is the Sun of Righteousness, whose beams are penetrating the deep moral darkness of earth, and are flooding heaven with eternal and celestial glory.

These are some of the striking metaphorical representations of the Lord Jesus, in respect to his character as Mediator. How important and vital are the relations which he sustains to us! Who would not love, and adore, and magnify such a Saviour?

N. Y. Evangelist.

### Men Ought Always to Pray.

*Men ought to pray.* The holy angels need not pray. They have all their wants supplied. Wicked angels need much: but they are in despair; they know that God will not hear them. *Men*, that is, people on earth, should pray. The saints in glory are like unto the angels, and sinners in hell are like lost angels. But let all on earth pray. The aged, who never prayed before; the aged, who have long served God; the middle-aged, pressed with cares, or flushed with success; the young, so unsuspecting, so excited with passion, so full of bright visions, and so poor in experience; the little child, so helpless, so dependent; these should pray. Yes,

*Men ought to pray.* Nature teaches the feeble to cry to the strong for aid. All nations have held prayer a duty. Besides, God commands us to pray. He invites us to it. He has promised to hear it, and his word cannot fail. Jesus Christ spent whole nights in prayer. We are weak, and poor, and sinful, and guilty. God is strong and rich, and full of grace and mercy. Let us come to him. Good men have always loved prayer. It is certain that prayer is efficacious. God has said so, and good men know it to be so. They have often gotten their petitions. Therefore,

*Men ought always to pray.* They should pray in prosperity, lest they be proud and forget God: the day of darkness may come. They should pray in adversity, that they may not murmur nor despond. They should pray in the morning, for every day has its trials.—They should pray in the evening, for none can say that he may not die before morning. They should pray at home, for God's blessing is needed in every house. They should pray abroad, for God only can preserve the stranger. Men should pray in health, that they may not live like atheists, and in sickness, that they may be able to say, "Not my will, but thine be done, O God." Men should pray *always*.

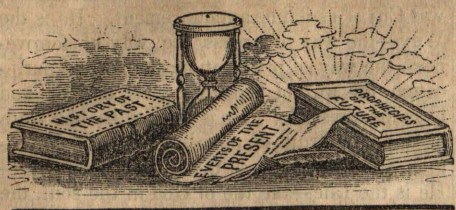
American Messenger.

All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance; it is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion.



tion: yet these petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings.

Johnson.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 9, 1850.

### LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.

#### LECTURE IV.—PERSECUTIONS OF THE CHURCH.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."—Matt. 24:9-13.

That there is to be a time of trouble when MICHAEL shall stand up, in which "many of them of understanding shall fall, to try them, and make them white even to the end," as predicted by the prophet DANIEL, I have a firm confidence. But I do not regard that last and fiery ordeal as the particular subject of this prediction; but like the foregoing events, they are to constitute a part of the general history from CHRIST to the end of the world, in fulfilment of his saying to his disciples, "In the world you shall have tribulation." Accordingly, there has been no age exempt from persecution unto death for the sake of CHRIST. I design in this discourse to call attention to some of the leading persecutions which the Christian Church has endured in the course of her history, for the purpose of illustrating the text, and awakening gratitude in the hearts of Christians of this generation for God's great goodness to us. With what holy earnestness ought we to improve the privileges of our day, while we are so highly favored! Let us work, then, while the day lasts, lest night overtake us wherein no man can work.

Persecutions against the disciples of CHRIST began at an early age after the ascension of CHRIST. The first of magnitude was that which arose against STEPHEN, as recorded in the 7th chapter of the Acts of the Apostles. Under the leadership of SAUL of Tarsus, havoc was made of the Church, and they were scattered abroad, and went everywhere preaching the word, SAUL and his confederates pursuing them and persecuting them even unto strange cities. And when they were put to death, said PAUL, "I gave my voice against them." But it pleased God to cut short that persecution by converting SAUL, and showing "him how great things he must suffer for the name of CHRIST." But what an example of submission and endurance, as well as holy triumph under persecution and in the agonies of death, has been given in the martyrdom of the first of CHRIST's servants who fell by the power of the enemy! "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."—Acts 6:15. "And they stoned STEPHEN, calling upon God, and saying, LORD JESUS receive my spirit. And he kneeled down and cried with a loud voice, LORD, lay not this sin to their charge. And when he had said this he fell asleep."—Acts 7:59, 60. "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7:55, 56.

Who can read such a description and not adopt the language of BALAAM, and say, "Let me die the death of the righteous, and let my last end be like his!" And this has frequently been the history of the martyrdom of God's saints. It is said, with what exactness I shall not pretend to say, that there were ten general persecutions of the Christian Church under the Roman emperors. But certain it is, they were many of them most cruel and bloodthirsty monsters, and glutted their rage and thirst for blood upon the helpless followers of CHRIST. NERO was the first Roman emperor who instituted a formal persecution against the saints of God, in A. D. 64. He is said to have fired the city of Rome, that he might have the pleasure of witnessing the conflagration; and then to shield himself from the odium of such a transaction, he charged the crime on the Christians, and instituted a most terrific persecution, which raged with great ferocity till the death of the bloody monster.

TACITUS, a heathen historian, thus speaks of this affair: "But neither the emperor's donations, nor the atonements offered to the gods, could remove the scandal of this report, but it was still believed that the city was burnt by his instigation. NERO, there-

fore, to put a stop to the rumor, charged the fact, and inflicted the severest punishments for it upon the Christians, as they are commonly called; a people detestable for their crimes. The author of this sect was CHRIST, who was put to death by PONTIUS PILATE. The destructive superstition which was by this means suppressed for the present, soon broke out again, and not only overspread Judea, where it first arose, but reached even to Rome, where all abominations, from every quarter, are sure to meet and find acceptance. Some who confessed themselves to be Christians, were first apprehended, and a vast multitude afterwards upon their impeachment, who were condemned, not so much for burning the city, as for being objects of universal hatred."

Here are two important facts stated. 1st. That they were "objects of universal hatred." 2d. They betrayed one another. This testimony came from a pagan who entertained the most bitter feelings toward Christians, but yet it shows the violence of the persecution against the disciples of CHRIST. It was in this persecution, about A. D. 65, ST. PAUL suffered martyrdom at Rome. He, like his LORD, was crucified. It is also said by some that ST. PETER also suffered about the same time in Rome. But no evidence exists that he was ever in that city.

The next general persecution waged by the emperors, was A. D. 94, under DOMITIAN, a monarch of similar character to NERO. It was during this persecution, and under this emperor, that JOHN was banished to the Isle of Patmos, where the visions of coming events were opened to him. DOMITIAN almost exterminated Christianity for the time being. No station in life was sufficient security to protect the disciples of CHRIST. FLAVIUS CLEMENS, a man of Consular dignity, with his wife, who had become Christians, were put to death.

In the year 106 or 107, a violent persecution raged in Bythnia, an account of which was communicated by PLINIEY, the governor of the province, to TRAJAN the Roman emperor. From his account, it is evident that the persecution was waged from hatred to the name of CHRIST; and that treachery was rife, so that they betrayed one another to so alarming an extent, as to fill even the government with terror.—PLINIEY says: "In the course of this business, informations pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons who declared that they were not Christians then, and never had been."

MARCUS ANTONIO assumed the Imperial dignity 161. He was a bitter persecutor of the followers of CHRIST, and continued his persecution for nineteen years. During his reign JUSTIN MARTYR, and the venerable POLYCARP, with other eminent Christians, suffered death. When brought before the tribunal, in the hundredth year of his age, the proconsul told him to reproach CHRIST, and he would release him. "Eighty and six years," said POLYCARP, "have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?"—And with the most perfect triumph, he yielded himself up to death for the sake of CHRIST.

The emperor SEVERUS, in 203, passed an edict forbidding any of his subjects to change their religion, hoping thereby to retard the spread of Christianity. Many under it were brought to a cruel death.

MAXIMIN, a few years after, continued the persecution of the followers of CHRIST. But DECIVS, who became emperor in 249, waged a most dreadful war of extermination against the Christian cause. He directed his officers to exterminate the whole race of Christians, on pain of death, or to force them to bow to idols. This persecution raged two years, and vast multitudes of martyrs suffered. VALERIAN also manifested the spirit of intolerance and persecution; and under his reign CYPRIAN fell a glorious martyr to the cause of CHRIST, in the hope of a better resurrection.

In the commencement of the fourth century, under DIOCLESIAN, a most violent persecution raged for eight years. It began in 302, by pulling down the churches of Christians, burning their books, and depriving them of civil rights.

The recital of their sufferings would appear almost beyond credence, were they not related both by pagans and Christians. Every torture which could be invented was resorted to, to terrify the disciples and stop the spread of the Christian religion. 17,000 are said to have suffered martyrdom in one month.—In Egypt alone, 150,000 suffered death, besides 700,000 who came to their end in banishment or the public works. At length a medal was struck for DIOCLESIAN, with this inscription—"The name of Christians being extinguished."

This was the last general persecution by the pagan emperors, DIOCLESIAN dying in 312, and in 324 CONSTANTINE published an edict by which the ancient religion of the empire was abolished, and Christianity established as the religion of Rome. Thus when the enemy of CHRIST supposed the victory perfect, God had raised up instruments to effect an entire change, and place Christianity in the ascendant.

From this point we may date the rise of the great antichristian apostacy, or more properly its rapid developments. The exaltation of the Christian religion, necessarily raised to power and dignity its ministers. The world by emoluments which poured in upon the Church, pampered her pride, checked her piety and zeal, and introduced a splendid ceremonial, while spiritual Christianity was almost forgotten.—The rival bishops of Rome and Constantinople engaged in contest for priority and supremacy, until at length it was decided by successive emperors in favor of Rome the elder.

It is related of the early Christians, that they understood the apostle PAUL, in his 2d epistle to the Thessalonians, to predict the taking away of paganism in the Roman empire, and the establishment of the Man of sin. So filled with apprehension were they, of the manifestation of "that wicked," that terrible as were their sufferings under the empire, they made it a subject of fervent prayer, that it might continue, lest that more dreadful power should rise and their sufferings be increased. Nor were their fears groundless. If the empire was symbolized by the great RED DRAGON, its successor was "a scarlet colored beast," who made war with the saints and overcame them.

Passing over the wars which were waged against heretics by the Greek emperors and emissaries of the Pope, for the establishment of his power, we will briefly glance at the persecutions which were more systematically waged after the establishment of their power.

The Inquisition was the great instrument of persecution, and sacrificed many millions of lives. The Council of Verona, in 1184, constituted each bishop the inquisitor of his own diocese. But in the commencement of the 13th century, the Pope appointed special delegates to visit those parts where his power was the most despised and trampled under foot, who, failing by their preaching to convert heretics, took on them, without consent of bishop or magistrate, to inflict capital punishments on their victims. "But," says Dr. BROWNLEE, "the Inquisition was perfected in its terrific power, when the emperor FREDRIC II. and LOUIS IX., surnamed St. Louis, king of France, lent their authority to establish this tribunal; and when the magistracy was converted into a tool of the priests to enact legal murders on men, simply for their opinions in religion."

Pope INNOCENT III. was properly its founder, and SAINT DOMINIC its earliest inquisitor. "It was fully in operation in Italy in 1251. It gradually extended into other countries, and the tormentors and executioners of 'the Holy Office,' were always Dominican friars." In England, Scotland, and Ireland, and some other countries, they never yet were able publicly to establish the Inquisition, and it was soon banished by an indignant people from France and Germany. But poor, unhappy Spain, Portugal, and Italy, were doomed to smart for centuries under its crushing and diabolical power.

"In Spain, where this tribunal triumphed in the reign of terror, over religion, morals, and bleeding humanity, there were eighteen different Inquisitorial courts, with their apostolical Inquisitors. And besides the legions of officers in these hells, there were 20,000 familiars, dispersed over the land. These mingled in all companies, invaded the sanctity of families, and dragged all suspected persons to the cells of the Inquisition.

"The familiars were spies, invading the sanctity of the domestic circle, bound by the most solemn oath to report every word, look, and act, that could be construed into disregard or slight of the Church, her dogmas or doings, to the Holy Inquisition. On the most faint suspicion, every person, either at noon-day or at the midnight hour, was liable to be seized and dragged to the cells of the horrid slaughter house. The wife and mother was carried from the bosom of husband and children. Fathers, husbands, brothers, sisters, the blooming maid and adorned bride, in an hour of fancied safety, was made the victim of torture or debauchery, with no power to deliver them. Such was the terror inspired by this diabolical institution, that whenever the words were heard,—'Open to the holy Inquisition,' 'Deliver up your wife, your daughter, your son, parent or husband, to the holy Inquisition,' that instant would the terrified relative, with rapid step hasten without daring to remonstrate or even implore pity, lead forth the trembling victim to be delivered to the tormentors.—The next day would the bereaved go into mourning as for one dead. Nor dared they to breathe one word of murmuring or complaint, lest they should be the next victims.

"With such profound secrecy did these familiars conduct their movements, that members of the same family would know nothing of each other's apprehension. Dr. GEDDES states, that a father, three sons and three daughters, all living in one house, were carried prisoners to the Inquisition without knowing of one another's being there, for seven years, when the survivors of them, who had not died under their horrid tortures, met at the Auto da fe, when

their eyes fell on each other, about to be consumed in the flames."

The accuser and accused were never confronted in an Inquisition court. The prisoner was never informed of his crime, nor permitted to know who had informed against him. But torture after torture was inflicted for the purpose of inducing confession.—Says VOLTAIRE, "This procedure, unheard of till the Inquisition, makes all Spain tremble; suspicion reigns in all bosoms; friendship and quietness are at an end; brother dreads brother; and father his own son."

LORENTE thus gives the statistics of the Spanish Inquisition, from the year 1481 to the present century.

All the victims condemned and burnt, 33,912; burned in effigy, 15,695; placed in a state of penance, with rigorous punishment, 291,450; total 341,057.

When the city of Beziers was taken by the crusaders in 1209, seven hundred Christian Albigenes were slain in one Church; sixty thousand perished in all.

When the city of Lavour was taken, eighty gentlemen were slain in cold blood: the governor and his lady were put to death, four hundred Christians burned alive; and all the rest of the citizens indiscriminately put to the sword!

When Languedoc was invaded, one hundred thousand Albigenes fell in one day.

A Papal historian, MEZERAI, says of the massacre of St. Bartholomew's eve, in Paris: "The streets were paved with dead bodies and the mortally wounded, the gateways were blocked up with them. There were heaps of them in the squares; the small streams were filled with human blood, which flowed in torrents to the river."

"Similar massacres were enacted, at the same time, at Meaux; at Troyes; at Orleans; at Nevers; at La Charite; at Toulouse; at Barbades; and at Lyons." France was drenched in the blood of the Huguenot Christians, in the reign of CHARLES IX.

There perished under Pope JULIAN 200,000 Christians; and by the French massacre, on a moderate calculation, in three months, 100,000. Of the Waldenses, there perished 150,000; of the Albigenes, 150,000. There perished by the Jesuits, in thirty years only, 900,000. The amount murdered by the Duke of Alva, is set down by GROTIUS at 100,000.

The estimate of the number of deaths of which the Church of Rome is guilty, is estimated by those most competent to make it, at 68,500,000. The amount of suffering endured by these individuals, and the heart-rending anguish caused by their sufferings among surviving friends, what mind can estimate or pen describe!

Well did the Holy Ghost, in describing this horrid system, present it as having a mouth speaking great things, and making war upon the saints and prevailing against them.

The facts given above are mostly from Dr. BROWNLEE'S "Roman Catholic Controversy." They are necessarily briefly stated, and present an inadequate view of the horrible sufferings of the people of God under that despotic and bloody power. Nor has the spirit which prompted these persecutions ever changed. The Inquisition of Rome to this day is in active operation in the "eternal city," under the sanction of pope PRUS IX. The doctrines which that Church, promulgated in the days of the most bloody massacres, are still maintained by that mother of abominations.

Were we left only with this text which fell from the lips of our Saviour, predicting persecution to the Church, illustrated by the history of 1800 years, what rational mind could come to the conclusion that there will ever be a time of universal triumph to the Christian cause, before the coming of Zion's all-conquering King?

In contemplating the vision of the beloved disciple in the Isle of Patmos, when he saw under the altar the souls of them that were beheaded for the witness of Jesus and the word of God, in the light of these facts, can we wonder at their mighty cry, "How long, O LORD, holy and true, dost thou not judge and avenge our blood on them which dwell on the earth?" But although he bears long with them, he will avenge them speedily.

"He that endureth to the end, the same shall be saved." The end here spoken of is the end of each individual's trials and sufferings. Multitudes, in the face of torture and under it, apostatized and renounced CHRIST to save their lives. The temptation to do so was extreme, and if anything could excuse them for the act, certainly the prospect of torture and death could do it. But no! There is no such license given, and no hope of salvation in such a course.—"Whoso will save his life shall lose it; and whoso will lose his life for my sake shall save it." "Who-soever shall be ashamed of me and my words before this wicked generation, of him will I be ashamed before my Father and the holy angels."

Life, property, friends, all must be forsaken and sacrificed, if we will enter the kingdom of heaven.—



CHRIST requires all we are, and all we have, as a condition of discipleship; and if we do not deny self, and take up the daily cross, he has declared we cannot be his disciples. It will not answer to run well for a season, but when tribulation or persecution ariseth because of the word, be turned out of the way; such are they who receive seed in stony places.

But "if we suffer with him, we shall also reign with him." "If we deny him, he also will deny us." How glorious is the prospect on the one hand; and how dreadful on the other! Who in prospect of the final result can hesitate as to the choice he will make?

"O what are all our sufferings here,  
If Lord, thou count me meet,  
With that enraptured host to appear,  
And worship at thy feet?"

Give joy or grief, give ease or pain,  
Take life or friends away,  
But let me find them all again,  
In that eternal day."

Like the apostle, each Christian may say, "I reckon that the sufferings of this present time are not worthy to compare with the glory which shall be revealed in us." The saints and martyrs of former ages would not accept deliverance, "that they might obtain a better resurrection; and the same prize is before the Church to the end. As their sufferings abounded, so did grace to endure them also abound. And thus it always will be with those who endure hardness as good soldiers of JESUS CHRIST. At the present, the saints of God enjoy quiet. Have we not reason, when we read the saying, "Yea, and all that will live godly in CHRIST JESUS shall suffer persecution," to more than suspect ourselves? Have we the deep-toned piety that continually wars upon the empire of darkness, and excites the wrath of the devil? With what holy vigilance and godly jealousy should we watch over ourselves, and keep ourselves "in the love of God, praying in the Holy Ghost, looking for the mercy of our LORD JESUS CHRIST unto eternal life." And may we always remember, "He that endureth to the end, the same shall be saved."

END OF LECTURE IV.

#### HOW SOME REASON.

The Boston *Congregationalist*, in noticing a volume of "Sermons of Rev. JOHN KING LORD"—who died of cholera at Cincinnati a year since, says: "The prevailing tendency of the volume, as a whole, is to inculcate the doctrines of millenarianism. . . . Nothing in the present condition of things, nothing in the future state of the world is seen in a hopeful light. All things tend downward, and will so tend, till there shall be a supernatural interposition by the personal appearing of CHRIST, to destroy his foes, to raise his saints, and to establish a new kingdom on earth." The book is introduced by an article from Dr. LORD, President of Dartmouth College, in which the same views are inculcated. The *Congregationalist* says:

"They regard all thing as fast degenerating even in New England. Dr. Lord says, 'Probably not one third of the inhabitants of New England are ever seen in the sanctuary of God.' The son says, 'I do not believe that in all New England there are so many boys and girls under twelve years that can give a correct summary of Christian doctrines, as there were in any town of two thousand inhabitants a hundred years ago. It is the same with children of a larger growth.' No doubt the authors of these and similar statements are sincere. Yet the intelligent will judge of the effect of views which lead men of so much talent to such estimates as these, and of how much weight their other judgments are when given under such a bias.

"Whilst we advocate the largest liberty of conscience in the formation of opinions, yet we cannot but regret that the influence of Dr. Lord, and of his son, is now fully, openly, and decidedly arrayed on the side of views which to us seem adapted to paralyze and cripple all the benevolent enterprises of the age."

The great enterprise in the gospel age, should be the work of saving souls. Any opinion which causes its possessor to regard with less interest the spiritual necessities of perishing men, must contain within itself something contrary to the command of the SAVIOUR, to go into all the world and preach the gospel to every creature. Is there anything in the doctrine of the personal Advent that tends to this? It seems to be generally believed by those who oppose this view, that those looking for the LORD from heaven must necessarily be misanthropes—that they must of course become indifferent to all means for the amelioration of the condition of those who are perishing. Is this a logical conclusion? We think not. If time is short; if what is done must be done quickly; if sinners to be saved must be plucked as brands from the burning; does it not prompt to energy of action—to continued perseverance in well doing? Thus the Bible reasons. We are called to work while it is called to-day, because the night approacheth. If there is time enough yet; if sinners, or the great majority of them, are to be saved, would not that belief tend to make Christians listless and half-hearted in the work of saving souls? It would seem so in preference to the other. That is the natural consequence in other matters. When a city is on fire, the most activity is manifested in the time of the greatest danger, when destruction is the most imminent. Convince the firemen that the fire is about being extinguished, before they start for the

scene of action, and they would not rush there with the determination they would manifest in the other case. When are physicians the most prompt and devoted?—when they expect all disease is to disappear without farther medicinal aid? or when they feel that the case is at its crisis, and that life is dependent on each moment's attention? Experience has but one answer to these questions.

Why should men be misanthropic because of their belief in the nearness of the Advent? Is it because

"There waiteth at the end  
Such a home and such a Friend?"

Is it because there is then to be bestowed

"Such a crown, and such a throne,  
Such a harp of heavenly tone?"

Is it because they will have

"Such companions, such employ,  
Such a world of hallowed joy?"

Those who thus reason, argue like those who suppose all Christians must be gloomy and downcast. Is the belief of Universalism, that all will be saved, found to make men more philanthropic? Are they more devoted in the work of saving souls, than are those who believe in the salvation of a part? No. Neither can the belief that the coming of the LORD draweth nigh, when held in its primitive purity, deter any from laboring in the vineyard of the divine Master.

Those who thus object, strangely overlook the fact, that a knowledge of the terrors of the law was an impelling motive with the apostle to persuade men to be reconciled to CHRIST. They overlook the fact that the page of inspiration continually presents just such motives. We are commanded to repent—because of the refreshing from the presence of the LORD, when he shall send JESUS CHRIST; to love one another—that our hearts may be established at the coming of CHRIST; to works of mercy—because of the judgment; to watchfulness—because we know not when the Master cometh; to patience, and long-suffering—because He that shall come, will come, and will not tarry; to moderation, and sobriety—because the LORD is at hand; and to every Christian grace, for like reasons. Those who thus object, cannot realize the dishonor they do to Jehovah, who has presented such motives to secure the Christian graces.

#### A Man Lost.

MR. SILAS PARKER, of Lisbon, N. H., left the house of Dr. JAMES ROSS, in Rutland, Vt., on the morning of Friday the 4th inst., for the purpose of proceeding to his home in Lisbon, since which time nothing has been heard from him. MR. PARKER had for some weeks been laboring under great depression of spirits, so much so, at times, as to cause partial mental derangement, at which times his greatest anxiety seemed to be to keep away from his home, and avoid all conversation as far as possible. In person, he is about five feet eleven inches in height, weighing about 170 pounds. For some years he has been greatly troubled with a suffusion of blood upon the brain, causing a highly flushed countenance, a portion of the time of quite a dark purple color.—When he left he wore a black dress coat, a black silk velvet vest, partially faded, a pair of cassimere pantaloons, green, with a yellow hue or gold mixed, a black moleskin hat, a blue-black overcoat, and a russet valise. He had a scar on his forehead, over his left eye, caused by a cut when a boy.

MR. PARKER is thirty-six years of age, of strictly temperate habits, and of good moral character, and lived at peace with his family and all his neighbors. Search has been made for him in the vicinity of the Rutland Railroad. He has left a large family, and a large circle of friends, all of whom feel the greatest anxiety to hear from him. Any information addressed to Dr. Ross, Rutland, Vt.; JAMES PARKER, Esq., Lisbon, N. H.; or the subscriber, (Sugar Hill Post Office), will be most thankfully received. Papers generally, in the United States, will confer a great favor by noticing the above. LEVI PARKER.

October 29, 1850.

NOTE.—We deeply sympathize with Bro. PARKER, and the entire family, in their great affliction. May God bless and sustain them under it.—Ed.

"Religious Progress; Discourses on the Development of Christian Character. By William R. Williams." Boston: Gould, Kendall & Lincoln, 59 Washington-street. 1850.

This is a respectable sized volume, treating of religion as a principle of growth, in accordance with the admonition of the apostle: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." It is a well written work, and contains much practical truth, expressed in an attractive manner.

DEAR BRO. HIMES:—The article in the *Herald* of Oct. 5th should not have appeared under such a caption, from the fact, that it does injustice to brethren and Churches in other places. It was not the voice of the Church in Dickinson only, but the voice of the entire body of Adventists in this section of Northern New York, as well as a portion of Canada. The following Churches were represented in the Conference spoken of in the article alluded to:—Bangor, Dickinson, Massena, Norfolk, and Depeyster. Bro. DUDLEY, from Champlain, was present, as was also Bro. PIKE, from Canada. The caption, therefore, of the article alluded

to, should have been, "A voice from Franklin and St. Lawrence Counties." Your brother in tribulation,  
Hewletton, Oct. 26th, 1850. WM. D. GHOSLIN.

#### THE ADVENT HERALD.

Our "Specific Work" not lost sight of.  
THE WORK BEGUN—BUT NOT ENDED.

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the LORD JESUS CHRIST, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the agitation and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and unterrified, with a stronger faith, and a brighter hope, than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm and stand by the cause in glory or in gloom, so long as it shall be the will of God.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our special attention to it.

1. We intend to keep out of it such personal matters as have no general bearing on the cause; so that our friends and agents will have no fear in handing it to any stranger, or friend, as truly an *Advent Herald*. We have before resolved to keep matters of personal controversy out of the paper, but the necessities of the case seemed to require that we should speak. We have now provided another medium, so that we hope this necessity will not again exist.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could easily be increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," we have no doubt they will be called for.

The ADVENT HERALD is the only weekly journal devoted to the dissemination of the views of the late WILLIAM MILLER. It was originated at his suggestion, and had his fullest confidence and support until his death. During his last illness, he received our solemn assurance, that the great work he had begun, and the leading doctrines he had so faithfully promulgated, and which formed a subject of engrossing interest to him to the last, should be adhered to and sustained while we had life and the means to do so. This pledge, given under such solemn circumstances, by God's help, we hope to keep.

That the reader may judge whether this journal has been faithful to the cause for the advocacy of which it was originated, we call attention to the following summary of principles of the Advent faith:

#### THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The regeneration of this earth by fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

The *Herald* has had, and still has, the approval of the great body of Adventists in this and other countries. We might publish pages of unsolicited and unexpected testimonials, emanating from sources of the highest character, approving the course it has so consistently pursued. We feel that we are fully justified in saying, that of all the sheets which have been brought into existence, ostensibly for the maintenance of the Advent doctrine, we are singular in our support of it as it was first proclaimed. We will here, however, re-publish the preamble and resolutions adopted by the Conference held in Boston last May, approving of our course in the various relations we sustain to the Advent cause. These resolutions were considered by a full representation of the faithful and tried Adventists, and passed by a unanimous vote:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. HIMES, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. HIMES, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. Resolved, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. Resolved, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. HIMES, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. Resolved, That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

It may be proper here to say, that this office and paper have no connection with any others; they stand on their own merits, and depend for support on those who love and adhere to the doctrine of the Advent as commenced by Mr. MILLER and his true yoke-fellows.

We feel under great obligations to our friends and patrons for the warm and generous interest they have manifested in the support and circulation of the *Herald*. And now, when we are making a special effort for a still wider sphere of influence, we call upon all who love the ADVENT doctrine, and desire to see it embraced by good, candid, and stable-minded men and women, to co-operate with us. Difficulties will meet us at every step of our progress; but no good cause was ever carried forward unattended by difficulties.

ADVENT Ministers can do very much to enlarge our subscription list. Will they not at once present the subject to their people?

Lay brethren, though moving in a more limited sphere, may do much, by introducing it to their friends and neighbors. We have printed an extra quantity of this week's issue, which may be presented as a specimen number for the purpose of procuring new subscribers. There is scarcely one of our subscribers who cannot, with a little resolution and effort, procure one or more new ones.

We call on the young men to aid us. They can render effectual assistance to the cause of God, which stands in need of their utmost efforts. "I have written unto you, young men," says the apostle JOHN, "because ye are strong, and the word of God abideth in you." For the same reason, we claim their help for the cause we love.

Our Sisters also may do not a little to urge forward the good work. We are much indebted to them for material aid in time past, and we now appeal to them to redouble their efforts;—they have only to make the attempt to succeed.

We also appeal to our five hundred Free Subscribers. If they can say, "Silver and gold have I none, but such as I have give I unto thee," then let them use their influence, their tongues, in behalf of the *Herald*. They cannot fail to accomplish something if they will try, and—keep trying!

Our faithful and punctual paying subscribers have ever been ready to extend their full and hearty support; and we feel assured, that we have but to make known the wants of the cause, to ensure from them increased exertions in the way already specified.

And lastly, what shall we say to our seven hundred Delinquent Subscribers? We know that many of them feel interested in the *Herald*, and desire its wider circulation. We feel grateful for this, but we hope for something rather different, or more tangible, as well, at this particular juncture. Brethren, shall we hear from you?

#### CONDITIONS OF THE "HERALD."

One dollar per volume, (twenty-six numbers,) or two dollars per year, (or two volumes,) always in advance.

We offer the following proposition as an inducement to those inclined to aid in obtaining new subscribers. Any person who will obtain five new paying subscribers, shall receive a sixth copy. For ten new ones, three copies.



## CORRESPONDENCE.



## SEEING AFAR OFF.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."—2 PETER 1:9.

The apostle addresses his epistle to those who have obtained like precious faith with himself, and exhorts them to add to their faith the seven graces which he mentions; stating that if they are destitute of these things they are blind, and are unable to see afar off: from whence it follows as a matter of course, that if they possess them, their condition will be the opposite. Let us consider what is meant by *seeing afar off*.

We observe. In order to do this a person must have eyes. When Paul was converted and sent to the Gentiles, it was to open their blind eyes, to turn them from darkness to light, and from the power of Satan to God.—Acts 26:18. The "eyes" alluded to in this verse he explains in Eph. 1:18, as being the *understanding*. The Lord sometimes opens the understanding of men by affliction, and sometimes by "the foolishness of preaching;" but whatever may be the means employed, the work itself is always that of the Holy Ghost. Thus David prays: "Open thou mine eyes, that I may behold wondrous things out of thy law."

When a sinner has his understanding enlightened, so that he sees his miserable condition by nature, his next step is to look "afar off," and the first thing that greets the eye of his faith is Jesus at the right hand of God in heaven. Thus Paul says, we see not yet all things subjected to Christ; "but we see Jesus, who was made a little lower than the angels by the suffering of death, crowned with glory and honor."—Heb. 2:9. He then exhorts the saints to run with patience the race set before them, "*looking unto Jesus*."—Heb. 12:1, 2.

The next step to be taken by the enlightened mind, is to look forward to the new earth—the saints' inheritance. Thus the saints of old "all died in faith, not having received the promises, but having *seen them afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13. Likewise Isaiah says to the righteous man, (chap 33:17,)—"Thine eyes shall see the King in his beauty: they shall behold the land that is very *far off*." What is the reason why we see so many of the Lord's children go mourning on account of their unworthiness, with their minds filled with doubts and gloomy apprehensions? Is it not because they pore over their sinfulness and imperfection instead of looking to Jesus? What is the reason so many professors of religion are troubled about the things of the present evil world? It is because they are short-sighted:—the "*far off land*" is but dimly seen, if beheld at all,—they are "*blind*." Reader, how is it with you? If so, awake: there is no time to slumber. The judgment hastens. Flee to Christ the physician, and have your eyes anointed with eye-salve, that you may see. You may now have this blessing without money and without price, but if you defer making the application, you may soon, with the "*rich man*," be lifting up your eyes "*in hell, being in torment*." Flee, lingerer, flee.

J. M. ORROCK.

## ON SPIRITUAL DRYNESS.

BRO. HIMES:—In perusing a work entitled "A Guide to True Peace," published about thirty years ago, I found some excellent thoughts on "spiritual dryness," which I thought might benefit some of the readers of the "Herald," and I therefore transmit them for its columns.

M. D. WELLCOME.

"No sooner will you have given yourself up to serve the Lord in this inward way, than he will begin to purify you, and try your faith, in order to draw you nearer to himself. And, for this purpose, he will lead you through the paths of dryness and desertion; so that when you endeavor to fix your mind in silence, in order to feel after God, you will not experience the comfort and refreshment you expected; but, on the contrary, you will be more than usually beset with a multitude of troublesome and importunate imaginations, inasmuch that you will begin to think that you labor to no purpose, and that the prayer of internal silence is an attainment to which you need not aspire, seeing that your imagination is so ungovernable; and your mind so void of good. But this state of dryness is very profitable if it be suffered with patience.

"The Lord makes use of the veil of dryness, to the end we may not know what he is working in us, and so may be humble; because if we felt, and knew, what he was working in our souls, satisfaction and presumption would get in; we should imagine we were doing some good thing, and reckon ourselves very near to God, and this self-complacency would prevent our spiritual advancement. And, though in the prayer of mental stillness, you may feel yourself to be in a dry and comfortless state, not being able to get rid of your troublesome thoughts, nor experience any light, consolation, or spiritual feeling; yet be not afflicted, nor desist from your undertaking; resign yourself at that time with vigor, and patiently persevere as in his presence; for while you persevere in that manner, your soul will be internally improved.

"Do you believe that when you come from prayer in the same manner as you began it, without feeling yourself profited thereby, that you have been toiling in vain? That is a fallacy; because true prayer consists, not in enjoying the light, and having knowledge of spiritual things, but in enduring with patience, and persevering in faith and silence; believing that you are in the Lord's presence, turning to him your heart with tranquillity and simplicity of mind.

"We must be aware that nature is always an enemy to the spirit; and that when she is deprived of sensible pleasures, she remains weak, melancholy, and full of irksomeness. Hence, from the uneasiness of thought, the lassitude of body, importunate sleep, and your inability to curb the senses, every one of which would follow its own pleasure; you will often feel impatient to be at the end of your prayer.—Happy are you, if you can persevere amidst this painful trial!

"The prayer of internal silence may be well typified, by that wrestling which the Holy Scriptures say the patriarch Jacob had all night with God, until the day broke, and he blessed him. Wherefore the soul is to persevere, and wrestle with the difficulties that it will meet with in prayer, without desisting, until the sun of internal light begin to appear, and the Lord give it his blessing. If you go to prayer with the spirit and intention of praying, so long as you retract not that intention, although, through misery and frailty, your thoughts may wander, you will, nevertheless, pray in spirit and in truth. God, in his own due time, will help you to overcome all your difficulties, and when least you think, will give you holy purposes, and more effectual desires of serving him. Distrust not him, therefore, but only yourself, and remember that, as the apostle saith, 'He is the Father of mercies, and God of all our comforts.' His comforts are sometimes withdrawn, but his mercy endureth forever. He hath deprived you of what was sweet and sensible in his grace, because you required to be humbled. Be of good courage then, and though it may seem to you that you toil without gaining much advantage, yet you must recollect that we must plough and sow before we can reap; and if you persevere in faith and patience, you will reap an abundant reward for all your labors. Would you be so unreasonable as to expect to find without seeking; or for it to be opened unto you without taking the pains to knock? It is no hard matter to adhere to God while you are in the enjoyment of his comforts and consolations; but if you would prove your fidelity to him, you must be willing to follow him through the paths of dryness and desertion. The truth of a friend is not known while he is receiving favors and benefits from us; but if he remain faithful to us when we treat him with coldness and neglect, it will be a proof of the sincerity of his attachment. Though God hath no other desire than to impart himself to those that love and seek him; yet he frequently conceals himself from us, that we may be roused from sloth, and induced to seek him with fidelity and love. But with what abundant goodness doth he recompense our faithfulness! and how sweetly are the apparent withdrawals of himself succeeded by the consolations of his love! In seasons of the withdrawals of his presence, we are apt to believe that it will be a proof of our fidelity, and evince the ardor of our love, to seek him by an exertion of our own strength and activity, and that this exertion will induce him the more speedily to return. But this is not the right procedure when in this state; with patient resignation, with self-abasement, with the reiterated breathings of an ardent, but peaceful affection, and with reverential silence, we must wait the return of our Beloved. Thus only shall we demonstrate that we seek nothing but himself, and his good pleasure, and not the selfish delight of our own sensations. It is very common for us, when we feel the sweetness of the grace of God, to fancy that we love him; but it is only in the withdrawals of his presence that our love can be tried, and the measure of it known. It is at these seasons that we are convinced of the weakness and misery of our nature, and how incapable we are of ourselves to think or do any good.

"There are many who, when they experience meltings of heart, shedding of tears, and other sensible delights, imagine that they are the favorites of God, and that they truly possess him; and so pass all their lives in seeking after those pleasurable sensations; but they should be cautious lest they deceive themselves; for these consolations, when they proceed from nature, and are occasioned by their own reflections, or self-admirings, hinder them from discerning the true light, or making one step towards perfection. You should therefore be attentive to distinguish these meltings of the affections from the operations which purely proceed from God, leaving yourselves to be led forward by him who will be your light in the midst of darkness and dryness.

"It is of no small advantage in prayer, patiently to suffer the want of consolation, and the trouble and importunities of a wandering imagination; it is an offering up of one's self in a whole burnt offering and sacrifice. And as many times as you exercise yourself calmly to reject your vain thoughts, and peacefully to endure your dark and desolate state, so many crowns will the Lord set upon your head. It is of great importance that you endeavor at all times to keep your heart in peace, that you may keep pure that temple of God. The way to keep it in peace, is to enter into it by means of inward silence. When you see yourself more sharply assailed, retreat into that region of peace, and you will find a fortress that will enable you to triumph over all your enemies, visible and invisible, and over all their snares and temptations. Within your own soul resides divine aid and sovereign succor. Retreat within it, and all will be quiet, secure, peaceable, and calm. Thus, by means of mental silence, which can only be attained by divine help, you may look for tranquillity in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

## BLISS' SACRED CHRONOLOGY.

DEAR BRO. HIMES:—I have for some time intended to say a few words in reference to "Bliss' Sacred Chronology." All who are interested in the subject of prophecy can but feel an interest in that of sacred chronology; and must have felt, many times, the need of some more solid basis for their chronological data than that which is usually put within their reach. In the work before us, we have such a desideratum. It is concise and yet full; enough being said on each point to make it clear, without confounding the thoughts of the student with a multiplicity of words.

It possesses all the real excellencies of the larger works, such as Hales' and Usher's, with a correction of their errors, and the absence of much of their superfluities.

The chronological labyrinth of contemporary kings, with the various interregnums, and apparent discrepancies in chronological statements, is perfectly threaded, and made plain for succeeding explorers, so that no doubt many will, like the associates of Columbus, think they too could have made the egg stand on the end in that way. But let such remember that it required Columbus to show them that way.

The astronomical argument, commencing where the sacred Canon leaves us, is invaluable, it furnishes a solid basis for a sound chronological superstructure through all succeeding time. So that whatever chance there may be for small discrepancies in the exact length of any given event, (and that chance is reduced to a very narrow compass,) there can be no doubt as to the great whole. We are manifestly in the very close of the great week, awaiting the "rest which remains for the people of God."

I can most heartily commend this little work to the careful attention and study of all biblical students, as affording a more clear and solid system of chronology than I have ever before met with in any shape, either large or small. I trust it will have a wide circulation. Yours, &c., J. LITCH.

P. S.—While on this subject, permit me to say, that the Advent believers owe to Bro. Bliss a debt of gratitude for his timely expose of the specious points and arguments of Esq. Reed. Had it not been done in so perfect and triumphant a manner, judging from indications in a certain quarter, we should have had another tornado sweeping ever us, like that of '44. Philadelphia, Oct. 26, 1850. J. L.

## Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Williston, Vt., Sept. 4th, 1850, Deacon EMERY HILLS, aged 45. In notices of departed worth, mankind are generally inclined to laud what is brilliant in character, and daring in action, rather than the less splendid achievements of mental culture, or the subduing effects of faith and piety. The exploits of the hero are recounted with much applause while living, and at his death his name is enrolled with admiration, and the highest earthly honors, on the page of nations. But the unostentatious and retiring Christian, who abases himself before God, and regards others better than himself—who has fidelity which will not be unjust in the smallest matters—purity of manners and thought which keeps undefiled the temple of the Holy Ghost—truth which for the greatest bribe will not open its lips to the slightest falsehood—contentment which bears losses and crosses without a murmur—activity which remembers that true virtue consists not in words, but in deeds—he must be left to receive his honors in eternity, and expect a due estimate of his character and labors when the great Judge shall make up his jewels. Since it is that the Christian's worth is better known and appreciated in the spirit land, and since he receives his laurels from a higher and holier hand than earth can furnish, we shall attempt to do no more than to give his friends a small memento sacred to his memory. At an early age, our lamented Bro. Hills was made a trophy of divine grace. Possessing a mind of superior endowments, embellished with the graces of the Spirit, he was considered a young man of much promise. Silent, unpretending, one needed an intimate acquaintance to know the powers of his mind and the worth of his character. He was decidedly a scholar, with an excellent judgment and comprehensive views. Choosing a retired occupation, his genius did not shine so brilliantly as many whom he surpassed. While, like others, he had imperfections, yet it is not too much to say, he had much of rare excellence. For a number of years he was an exemplary member of the Baptist Church in Williston, Vt., by which he was justly considered one of its pillars. At an early age, on account of his zeal and superior abilities, his brethren appointed him to the responsible office of Deacon, which he filled with efficiency for several years. A few years, however, before he died, he dissented from the Church in some points—not in the original doctrines, but he received some of the Advent doctrines—and refused to walk with the Church, principally on account of his non-resistant principles. He felt that the Churches were too much amalgamated with the world. He expressed satisfaction that he had taken the right stand, and said he could not have died in peace without it. In his personal and domestic habits, Bro. Hills was a man of great industry and economy. Several months before he died his health failed, and he was obliged to relinquish his industrious habits, for which he had long been celebrated. His sufferings were borne with exemplary patience and fortitude, not a murmur, not a complaint escaped his lips. Much of the time his spirit was buoyant with faith and hope—which gave calmness and resignation to his soul. The power of Christian faith to sustain and console was beautifully illustrated until death. He left his dying testimony in favor of the Holy Bible, and taught his children, yea urged them on his death bed, to make it their principal study, and the man of their counsel. He manifested much anxiety for his son—his only and well-beloved son. O God, hear that sainted father's prayer, and save that dear young man! But the kind husband, and the loving father is now gone! gone forever! Yes, forever; he cannot come to us, but we shall go to him. On the glorious resurrection morn we shall see him again, with his beautiful shining form. His sun has gone down at noon, but to rise in a more congenial clime, never more to set. He has left an interesting and promising family to mourn his loss, a wife, son, and five daughters.—They bow meekly, and acknowledge "He doeth all

things well." For this family we crave sympathy and prayer. The devoted wife can say in the language of the poet:

"I miss thee, my husband! Thy image is still  
The deepest impressed on my heart;  
And the tablet so faithful, in death must be chill,  
E're a line of that image depart.  
Thou wert torn from my side when I needed thee  
most;  
When my reason could measure thy worth;  
While I know but too well the friend I have lost  
Can ne'er be replaced upon earth."

A sermon was preached on the occasion by the writer, from 1 Cor. 15:26: "The last enemy that shall be destroyed is death." Yours in the gospel.  
Williston, (Vt.) Oct. 31. M. H. BIXBY.

DIED, in this city, on the 22d of October, AMELIA ANN KELSEY, only daughter of Bro. and Sister Kelsey, aged four years and five months. She was taken away suddenly. It was the fourth child they have lost. Our brother and sister are deeply afflicted by it. But little Amelia is at rest, beyond the reach of sorrow, or pain. The fond parents are consoled by this thought, and more especially with the thought that they will soon meet her again in the paradise of God.

(From the London "Quarterly Journal of Prophecy.")  
GRACE AND GLORY IN CONNECTION  
WITH THE GRAVE.—Hos. 13:14.

There are many strange associations in this world; there are some very distressing ones, and a few which are pleasing, on which thought loves to dwell, or round which memory fondly lingers. But the Word of God reveals to us the most wonderful associations, and brings those things into intimate contact with each other, which seemed destined forever to remain apart. To one of these we now solicit attention, and propose to consider a most astonishing association, by viewing *grace and glory in connection with the grave*. This is not only a matter of fact, but a theme of *prophecy*. We know Him who, victor over the grave, holds its keys in His once pierced hands, and says; "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eyes."—See Hosea 13:14. How does grace overflow in these words,—how bright will glory beam forth from them when they shall be made good by our great Restorer! He wept once over a grave, but He will rejoice over the grave despoiled, ere long. He who "sowed in tears shall reap in joy." Ye saints, who so often have visited the grave, and whose thoughts so often travel to where the dust of your loved ones sleeps, seek grace to look at the grave somewhat as Jesus looks at it, so it will be profitable for you to visit it, and should your Lord a while longer delay His coming, and you be called to rest awhile in the narrow house, like him your flesh shall rest in hope of a joyful resurrection.

Let us first contemplate the object before us:—*The grave*. Much has been said about, and written upon, the grave. Here poetry has strung its lyre, and art lavished out its skill. Here fame has blown its trumpet, and affection poured forth countless tears. Here despair hath gnashed its teeth, and hope uplifted its sweet voice of praise. Let us visit a place so memorable,—a place where we may shortly have to dwell; let us seek to learn lessons of heavenly wisdom; and when we have gazed into the palace of the great destroyer, lift up our eyes to Him who once turned aside to tarry there for awhile,—who made its darkest chamber a tiring-room where he put on his robes of glory, and as we gaze, meekly cry,—

"Teach me to live that I may dread  
My grave as little as my bed."

Truth, as well as hope, will be our companion while we pay this visit, and if we will humbly listen to her communications, will teach us "the secrets of wisdom, and turn the shadow of death into the morning."

The grave! Look at it *externally*. How many, and how various are the graves upon earth's surface! Who can count their number,—who describe their variety? Some are humble, and some splendid; some composed of firm granite and sculptured marble, and others of the simple turf, bound by the fast-decaying osier. Some graves have a "frail memorial" over them, and others a proud and lofty column; some seem memorials of pride, and others of penitence. Some have flattery and lies inscribed on them, and others "hold forth the word of truth." Some aim to kindle the torch of false glory in the reader's heart, and others to guide him to the light of life.

But however different the external appearance of the various graves, *internally* they are not very diversified. All are alike, *low, dark, and narrow*; suitable dwellings for the quiet, moveless tenants who inhabit them. No display can be made, no distinction is courted, no etiquette observed. The grave is no place for ceremony, though many are practised over it. Death is the great leveller, and the worm is no respecter of persons. Bricks, lead, and other fond devices, may awhile delay, but cannot long prevent, the execution of the sentence: "Dust thou art, and unto dust shalt thou return."

But while many consider the grave with feelings of a sentimental character, it becomes us to view it *morally*. We have glanced at some of the inscriptions which man has written over the grave concerning his fellows, but there are certain solemn words inscribed over the grave by God's own hand. Read them and be humbled:—"MAN IS A SINNER."—"SATAN IS A LIAR."—"GOD IS TRUE." Had not man sinned, he had never been the companion of worms, or a dweller in the dust. Satan, when he tempted him to sin, said: "Ye shall not surely die." Man believed Satan's lie, and very soon proved the fearful consequences of so doing, and the truth of God's terrible threatening. Let us remember that *all Satan's temptations and proposals are as full of falsehood as this first*; and that *all God's words are alike true, and must take effect*. How solemn does the grave appear when viewed as the effect of sin, a proud trophy of Satan's triumph, and a monument of God's faithfulness to his threatenings.



The heart is saddened as we gaze on the scene before us; our hope can scarce breathe in the dense atmosphere of the tomb: where can we obtain comfort!—who will bring fainting hope a cordial!—whence shall light dawn on the shadow of death! Hark to the response of mercy! "If by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Grace, sovereign, rich, reigning grace, comes to our rescue and comfort.

Let us view the *grace of God in connection with the grave*. Grace prepares for death and the grave. It takes away the dread of dying, and the terrors of the narrow house. It does this by bringing the soul into believing, hopeful, loving connection with other subjects. We can never rightly prepare for death and the grave by meditation upon these gloomy themes alone. They may sadden, but cannot save. They may fill with fear, but cannot beget with hope. Our preparation for death is by union to the life; our victory over the grave is the result of a lively hope of an inheritance in our Father's house. How striking was the contrast between the great monarch, Charles V., and the good philanthropist, Thomas Wilson. The former laid aside his crown, prepared his grave, walked to it in a solemn procession, with melancholy chauntings, laid down in his coffin, over which the services for the dead was performed, then remained a while in the charnel-house when all the attendants had departed, and afterwards retired to a monastery for life. The latter also prepared his tomb in his life-time, walked calmly down to look at it, mused a while solemnly on death, and hopefully on death's Destroyer, and then returned to serve his own generation by the will of God, till he should fall asleep in Jesus. In him, and in many thousands besides, have the words been fulfilled: "Thou shalt come to thy grave as a shock of corn cometh in his season." Come, and not be driven away by the wicked. "A godly man (says one) is a volunteer in his death. He dies not as in winter, but in harvest. He has a spring in autumn, and a summer in winter. He is 'gathered to his people,' gathered to the garner of God. He dies seasonably, dies with his fruit upon him, while, like the full ear of corn, he bends down gracefully, and sings: 'All is of free and sovereign grace.'"

Grace protects down to the grave. The grave is rich in historical associations; but these are of little worth if they relate only to this world's glory. The Christian meditant prefers the cave of Machpelah to Poet's-corner, and the resting place of God's saints—however humble—to the loftiest dome, filled with monuments erected to those whose deeds shine in the historic page. He learns to admire that grace which guided the pilgrims to eternity along their intricate path, which guarded the warriors of the cross through their arduous fight, and which supported the chastened family in all their sorrows. He knows from experience that life has greater dangers than death, and that there are things more terrible and destructive than the grave; but he knows, also, that "grace is sufficient" for him, and that he shall be more than conqueror over all his foes and fears.

There are many promises in connection with the grave: and here the *grace of God* is seen. The first time we meet with death in the sacred page it is as a threatening (Gen. 2:17); the last time the word is mentioned in the holy book it is as a promise: "Neither shall there be any more death." But there are many promises beside this, and which shall be made good before this last and final triumph is gained. Thus we are told that "death is yours," that "to die is gain," that "death shall not separate from the love of God, which is in Christ Jesus our Lord." By these, and many like precious words, the Lord graciously comforts His people, as He did Jacob when going down into Egypt. He bids them not to fear, and assures them that He will be with them; and thus when flesh and heart fail, they are enabled to sing: "God is the strength of my heart, and my portion forever."

And when we stand weeping over the dust of our dear ones, he bids us "sorrow not as they that have no hope," but assures us that the gathering time shall come, the meeting and the greeting time shall come, and that we shall all live together with him, our blessed hope, our living head. Thus death, which is the fruit of sin, affords scope for the exercise of mercy, and the dark, gloomy grave is enlightened by the rays of divine grace and love.

Nor is this all. But we may trace the *glory of God as arising out of the grave*. If the former assertion respecting grace is true, this must be; for all the discoveries of God's grace are to "the praise of his glory." This is seen first and principally in the triumphs of Christ over death and the grave.—Christ "by death destroyed death, and Him who had the power thereof;" and in this the glory of the divine wisdom in devising the scheme, and of divine love in providing the Saviour, shone forth. "Christ was raised from the dead by, or for, the glory of the Father." By his glorious power, and for the display of all his glorious excellencies. Dark and dreary is the grave, till we look into the grave of Christ: from thence streams a brightness which clothes the grave with beauty. It is now the resting place of the saints; Christ keeps the key, and over it he is the crowned and acknowledged Lord.—Rev. 1:18. Soon will God's glory be seen growing out of the saints' deliverance from the grave. "The corruptible shall put on incorruption, and the mortal shall put on immortality; and then shall be brought to pass the saying that was written, Death is swallowed up in victory." Then, that which was "sown in dishonor, shall be raised in glory," our vile bodies shall be fashioned like unto his glorious body; millions of tongues shall sing, "O death, where is thy sting! O grave, where is thy victory! the sting of death is sin; and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Believer! anticipate this glorious triumph! Often rehearse this song of victory now. Learn to set God's provision and your glorious prospects over against all your deservings and death's triumphs; over against the three terrible words, DEATH, SIN, LAW, set the three glorious words, OBEDIENCE, ATONEMENT, RES-

URRECTION. Death is without a sting, sin is without power, and the law is without a curse, to all those who rest on the obedience, death, and resurrection of the Son of God. Here, then, where God gets eternal glory, let us glory evermore. By thus permitting death to triumph, God shows the weakness of the creature, and its entire dependence on himself for stability and blessedness. He shows, and will demonstrate through eternity, that the glorified creature owes all his glory to him. Man destroys himself,—in God is his help found. Thus is there a foundation laid for ever-deepening humility and ever-increasing gratitude.

Let every glance at the grave tend now to make us humble. We are but animated dust, and may crumble into senseless dust any moment. All we have and are as creatures is less than nothing, and worse than nothing. Let us, then, lie low before God, who remaineth forever the same, the living and unchangeable one. Let every view of Jesus, his condescending stoop, and his deathless triumphs, call up grateful emotions now. The believer's prospects beyond the grave, and the promises made with reference to it, call for thankful praises. Those prospects can never fade, but shall brighten more and more to the eye of hope, and when realized shall infinitely exceed it. These promises shall never fail. "All flesh is as grass, but the word of the Lord endureth forever." Blessed are they who rest upon it. The triumphs of the ever-living Saviour, and the victories of the saints who have died in faith, all call for thanksgiving, and encourage the believer, while standing over the grave, to rejoice in the reign of grace, and to anticipate with lively hope the reign of glory.

### MORMONISM.

A Letter to the Parishioners of Downton, Wilts, Eng. By the Rev. H. Caswell, Vicar of Figheldean.

MY DEAR FRIENDS:—I have been informed by your Vicar, that some persons, calling themselves "Latter-day Saints," have been trying to persuade you to join their sect, and to leave that good old Church which is built upon the foundation of apostles and prophets. Now, as your Vicar is specially bound by his Ordination Vows "to be ready to drive away from the Church all erroneous and strange doctrines," it is of course his duty to guard you against being led astray in matters pertaining to your souls.

Your Vicar, then, knowing that I am acquainted with the history and doctrines of the "Latter-day Saints," has requested me to address you on the subject, so that you may not be led blindly into a shameful delusion; and as I was formerly connected with you for a short time as the Curate of Downton, I comply the more readily with his reasonable request.

I will then begin by informing you that the "Latter-day Saints" are the same with the MORMONS or MORMONS, who take their name from the Book of MORMON, a book published originally in America, by an American named JOSEPH SMITH, who described himself in the title page as its "Author and Proprietor." This Joseph Smith gave out that he was a prophet of God. He told about an angel appearing to him, who directed him to dig a hole in a certain hill. He said that he dug it in the ground as he was bid, and found a golden book, the leaves of which were covered with letters belonging to an unknown language. He further said that God enabled him to turn these letters into English, and that he thus produced the book which is called the Book of MORMON. But when he was asked to show the golden book itself, he said that God would not allow it to be seen. He was, however, very glad to sell copies of his "Book of Mormon" at a dollar a piece, or four-and-sixpence of our English money.

Most people thought that this story about the angel and the golden book was only a cunning trick to lead simple persons to buy the book of Mormon. But some were also found who believed the story, and paid their money for the book. These people thought a good name better than a bad one, and therefore called themselves "Latter-day Saints." They also put their trust in Joseph Smith, and believed whatever he and his preachers thought fit to teach them.

At the time when I lived in America, Joseph Smith had got together many converts from England and America, at a town called Nauvoo, on the banks of the great River Mississippi. I was desirous to see him, and to find out what possible reason he could give for calling himself a prophet of God. And as he had given out that God had helped him to understand unknown tongues, I determined to visit him, and find out whether he could tell the meaning of a Greek book which I had in my possession. Now I must tell you that this Greek book was a part of the Bible, and contained the Psalms of David. I took this book, and, after a journey of about two hundred miles, I arrived with it at Joseph Smith's house. I told Smith that I had heard it said that he was a prophet of God, and that I therefore wished him to tell me the meaning of the book which I held in my hand. He took hold of it, turned it over, and then said very positively, "This Book is a Dictionary of Egyptian Hieroglyphics."

When I heard Joseph Smith say this, I felt certain that he could not be a Prophet of God, nor even a good man, for if he had been *gifted* as he declared, he would have been likely to know David's Psalms in Greek; and if he had been a *good man*, he would have honestly told the truth; that is, he would have confessed that he did not know the meaning of the book, and would not have called the Psalms a Dictionary. And I saw how very foolish it was to believe his story about the angel and the golden book.

Thus far I have given you my own testimony as to what I myself saw of the false prophet, and heard from his lips. But besides this, I made many inquiries in the town of Nauvoo, and in the neighborhood, from which I found that Joseph Smith was even *more* wicked than I could have supposed. And since our Saviour has told us to "beware of false prophets," and has also said, "By their fruits ye shall know them," I think it my duty to show you the nature of the fruits brought forth by this deceiver. I will mention also that I have in my possession

abundant proofs of the truth of what I am now going to tell you.

1st, then, Smith was a *Profane Swearer*.

Some of the English people who had been tempted to become "Latter-day Saints," and to go to Nauvoo, became very wretched and unhappy after they arrived there, because the "Prophet" had got possession of all their money, and left them in poverty and want. Smith then told them that "it was of no use whining, and that they might go back again to England and be *d—d*." Another time, being angry with some of his people, he told them "that they were a *d—d* set, and God should *d—n* them." I could give you many more instances of such language if I thought it necessary.

2dly, Smith was a *Covetous man*.

I have seen one of his books called the "Book of Covenants," which professes to consist of revelations from God. In this book it is written, "It is meet that my servant Joseph Smith should have a house built." "Provide him food, and raiment, and whatsoever he needeth." It was by such false revelations as these that he defrauded the simple English people who were converted by the Latter-day preachers, and then left to starve. And it is well known that by such tricks he became possessed of much money and other property.

3dly, Smith was a *Drunkard*.

A shop for the sale of spirits was established not far from the false prophet's house, where he often became intoxicated. In September, 1841, Smith got drunk at this shop, and boasted to the people who were looking on that he could "drink them all drunk." He then told the keeper of the spirit-shop to treat all his friends at his expense. Another time he gave a party, and after a regular frolic, became thoroughly drunk. When he was asked how it was that he, a prophet of the Lord, could get drunk, he answered that it was necessary that he should do so, to prevent the Latter-day Saints from worshipping him as a God.

4thly, Smith was a *Thief*.

Some of the "Latter-day Saints" having committed a robbery on a person in the neighborhood who had enough sense not to be a Mormon, Smith mentioned the robbery in a sermon, and said, "that he did not care how much was taken from that person." He pretended to quote the example of Christ and the apostles, who, he blasphemously said, never scrupled to steal corn in the fields when they were hungry. He said, also, these words: "The world owes me a good living; if I cannot get it otherwise, I will steal it, and catch me at it if you can."

5thly, Smith was an *Adulterer*.

Some of his doctrines led directly to the breaking of the seventh commandment, especially his doctrine of SPIRITUAL WIVES. Of these "spiritual" wives (so-called) he had many in addition to his lawful wife; and the same "privilege" he extended to those whom he called his *apostles*. But, of course, I cannot give you in this letter sufficient proof of his horrid immorality in this respect. I can only assure you that it has been most abundantly proved.

5thly, Smith was (as we have good reason to believe) a *Murderer*.

He taught that it was lawful for him to kill his enemies, even as Moses had killed the Egyptian, and hid his body in the sand. Acting on this principle, he sought the destruction of several respectable persons, either by his own hands or by assassins employed by him. At the time of his death he was in prison on several charges of being concerned in murder. It was this which, more than anything else, stirred up the minds of men against him. And since it was generally believed that the jury before whom he would be tried would consist in a great measure of "Latter-day Saints," who would be sure to acquit him, a mob of persons determined to take the law in their own hands. The furious multitude went to the prison, opened the doors, and put the false prophet to death, not on account of his religion, but for his crimes. Thus an infamous and wicked impostor was himself unlawfully slain.

Now I would ask you, is it likely that God would choose such a man as this to be His prophet, and to be the means of communicating a new revelation to the world? God's prophets have indeed been *men*, and therefore *imperfect* beings; but in the general course of their lives they have been as David was, *men after God's own heart*. But Smith was not a man who sometimes sinned and afterwards bitterly repented. From first to last he was a *blasphemer*, a *deceiver*, a *drunkard*, and a *thief*. During the latter part of his life, he was certainly an *adulterer*, and, probably, also a *murderer*.

There are, I know, people who will believe *anything*. I met with persons at Nauvoo who were perfectly acquainted with the wickedness of Smith, and did not even pretend to deny it, who yet professed to believe firmly that he was as truly a prophet as Moses, David, or Daniel. I trust, however, that very few of you will be found so destitute of common understanding, and that most of you will put some confidence in me, who have proved Mormonism and found it to be an *IMPOSTURE*.

Do not, then, suffer the preachers and teachers of the "Latter-day" doctrine to impose upon you. They will, perhaps, say very little about Smith, and will keep out of sight for a time the "Book of Mormon," and the Book of Covenants, lest you should be shocked with the wickedness and folly of those books. They will talk of miracles and prophecies, and revelations, and will try to make you believe that they alone are the ministers of God, and that the Church of England is all in darkness and unbelief. But recollect that the Latter-day doctrine began with Joseph Smith, and that he was an *impostor*, as I have proved to you, and the whole falls to the ground.

I remain, my dear Friends,

Your most sincerely,

HENRY CASWELL.

WICKEDNESS may well be compared to a bottomless pit, into which it is easier to keep one's self from falling, than, being fallen, to give one's self any stay from falling infinitely.

Sir P. Sidney.

### AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111, Milwaukie, Wis.—Sam'l Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburyport, "—Des. J. Pearson. Buffalo, "—W. M. Palmer. New York City.—Wm. Tracy, 75 Cincinnati, O.—Joseph Wilson. Delancey-street. Derby Line, Vt.—S. Foster, jr. N. Springfield, Vt.—L. Kimball. Detroit, Mich.—L. Armstrong. Philadelphia, Pa.—J. Litch, 16 Eddington, Me.—Thos. Smith. Chester-street. Glanville, Annap., N. S.—Ellis Woodworth. Portland, Me.—Peter Johnson, 37 Hallowell, Me.—J. C. Wellcome. Providence, R. I.—G. R. Gladding. Hartford, Ct.—Aaron Clapp. Rochester, N. Y.—Wm. Busby. Hewellton, N. Y.—W. D. Ghoslin. Salem, Mass.—L. Osler. Homer, N. Y.—J. L. Clapp. Toronto, C. W.—D. Campbell. Lockport, N. Y.—H. Robbins. Wardsboro', Vt.—Ira Wyman. Lowell, Mass.—E. H. Adams. Waterloo, Shefford, C. E.—R. L. Hampton, Vt.—D. Besworth Hutchinson. Massena, N. Y.—J. Danforth. Worcester, Ms.—D. F. Wetherbee. For GREAT BRITAIN AND IRELAND.—Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

### THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, of Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the spirit of popular music.

Published by WM. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [to 12.]

### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.  
Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until I [Mr. Thorning] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Moore, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Dr. Brudwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [to 12-3m.]

CHAFFEE & CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [to 12.]

### CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE, EMERSON LELAND, Blackstone-streets, Boston.

[my. 4.] Corner of Ann and Blackstone-streets, Boston.

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [my. 4.] A. A. JAYNE.

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]



## THE ADVENT HERALD.

BOSTON, NOVEMBER 9, 1850.

By the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

## To Correspondents.

L. INGALLS—You have the right of it. Wonder why they don't claim other papers?

E. MILLER—We send you the "Supplement," as well as to Bro. B. It will show you the cruelty of the attack, as well as the motives of the men. Our forthcoming "History" will show this still more plainly.

J. P.—"Was Elder E. BURNHAM ever pastor of Chardon-street Church?" No. "Is he now in fellowship with that Church?" Yes—fully so.

J. G. WHITE—The work has been received—much obliged. It contains some excellent things, but so mixed with those which are erroneous and fanciful, that we shall be able to give but little of them, if any, in the *Herald*.

L. OSLER—It is as you suppose; the charge of holding out encouragement of money from a man in N. B. is made under what we are willing to suppose a misapprehension. At any rate, the charge is, like the rest, utterly false.

H. TANNER—You will find the question of "agency and ownership" fully gone into in the *Herald* of Oct. 5th. It was omitted in the "Supplement" for want of room. Those who will not understand, will find their difficulty in their heart, and not in their head.

Letters of confidence are acknowledged from N. BROWN, A. THOMPSON, E. STONE, E. ATWOOD, and others, who will accept our sincere thanks for their sympathy and regard.

## Our Late Tour.

We visited Wallingford on the 24th ult., but held no meeting that evening, on account of the severe storm. On the following evening, though very unpleasant, a goodly number of the friends assembled, and we had one of the best meetings of the tour. We were very kindly received. This visit, though short, we shall long remember. May God bless and revive his people there.

We called on Bro. DUDLEY and some other friends in Cheshire, on our way to W. There was quite a Church there at one time, but they have been scattered, so that but a few devoted souls remain to keep the lamp alive.

On the 27th we visited Newfield, in company with Bro. FENN, a promising young brother of Plymouth. We gave two discourses to very large and attentive audiences. We were very cordially greeted by Bro. and Sister MATHEWSON, and Bro. and Sister GRANT. Had our health been as good as formerly, we should have stronger hopes regarding the results of this effort; but even as it is, we trust that the seed sown will not be altogether in vain. We also had a very pleasant interview with Judge FYLER and family, who are becoming much interested in the Advent question.

Newfield is a new field in more senses than one. In June last, Bro. MATHEWSON and GRANT preached there for the first time, and continued to do so once in two weeks until about eight weeks since, when they commenced meetings on evenings during the week. Since that time much interest has been manifested, and the place of worship crowded with anxious seekers after Divine truth. Already more than sixty willing souls have been buried in baptism. We hear that the work is still progressing, and our prayer is, that the LORD may carry it on, until Newfield shall become a place where it may be emphatically said, The LORD is there.

## Tour to Western New York.

We intend, if it please GOD, to visit Western New York this winter. We shall endeavor to see and heartily co-operate with our old fellow-laborers in the Advent cause, who are holding the same doctrine that was preached by Father MILLER. We are glad to see that so many still adhere to the faith of the Advent, notwithstanding some have turned away from it. Those brethren who have written us, may be assured of our heartiest sympathy and co-operation.

Notice of our appointments will be given as soon as we shall hear from some who wish us to visit them. We hope to hear from those without delay.

Bro. HIMES will commence a series of meetings in Poland, Me., Nov. 21st, which will continue over the Sabbath, Nov. 24th. He has long desired to visit the brethren there, but hitherto has been unable. It is hoped that the LORD will smile upon this effort to do good to the brethren there.

The note from Bro. B. is received. Bro. H. is sorry that he cannot defer the appointment to the 28th, as he had arranged to meet the brethren in Addison, Vt., the 29th.

On his way to Poland, he will be happy to meet the brethren in Newburyport, evening of the 18th; Portsmouth, evening of the 19th; and Portland, evening of the 20th.

Bro. H. will attend the Conference at Addison, Vt., on the 29th. If his health permit, he will visit Bristol, and other places in that neighborhood.

## Chardon-street Church.

We spent the last Sabbath at home with this long-trying but still faithful Church. It was a blessed day to all—pastor and people. The LORD manifested his presence in a glorious manner, in the "preaching of the word," in the "breaking of bread," and in prayer and exhortation.

Bro. O. R. FASSETT will preach in the Chapel next Sunday. Adventists coming into the city are invited to meet with us. Besides three times on the Sabbath, meetings are held on Tuesday and Friday evenings.

Bro. D. I. ROBINSON cannot go West this fall.

## SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

Mr. ABRAHAM JOSEPH LEVY is now in this city as an agent for this Society, the 27th Annual Report of which is before us. The object of this Society is to convince the Jews that JESUS is the CHRIST, so that they may not merely be Jews outwardly, but may become heirs of the inheritance which is promised to those who are of the faith of our father ABRAHAM.

They report some success among the Jews of this country, among whom thousands of Tracts, and hundreds of Bibles have been distributed the past year. God did not cast away the Jews; for PAUL was an Israelite, of the seed of ABRAHAM, of the tribe of BENJAMIN. And as then, so now, may there be "a remnant according to the election of grace," who may be induced to believe in the crucified Redeemer; for only in part has blindness happened to them. And though results among them may be only like the gleaning of grapes, "as the shaking of an olive tree, two or three berries on the top of the uppermost bough, four or five in the outmost branches thereof;" yet such results are worthy of all the labor that can be bestowed on them. PAUL desired, "by any means," "to provoke to emulation" those which were of his "flesh," that he "might save some of them." So now the saving of some of them should be a sufficient motive to cause unwearied efforts to be exerted in their behalf.

Those to whom the command, "Go preach the preaching that I bid thee," is not a sufficient inducement, unless they can know that more than a remnant will be saved; may need some stronger incentive to duty. If with such, the belief that the great multitude are to be converted on the preaching of the Gospel, causes them to make the efforts which are blessed to the salvation of a part, that may be the reason why that view has been permitted to prevail. Under the belief of the conversion of the world, the "American Board of Commissioners for Foreign Missions" have been operating among the heathen forty years. Their last year's Report, (if we except the results, together with the amount of means employed, in the Sandwich Islands, which are actually an exception to the mission rule), shows that \$255,000 were expended in fields where access was had to hundreds of millions of heathen; that they employed 145 laborers, and added to the visible Church, of converts from heathenism, 331. The London Society for Promoting Christianity among the Jews, has operated among them forty years. Its last year's Report shows that \$155,000 were expended in fields where access was had to only two or three million Jews; that they employed 65 laborers, and added to the visible Church, of converts from Judaism, 100. The Board of Foreign Missions of the Protestant Episcopal Church has been operating among the heathen fourteen years. Its last year's Report shows that they expended about \$34,000, sustained 24 laborers in the field, and added to the visible Church, of converts from heathenism, 7. The British Society for the Propagation of the Gospel among the Jews, has been operating among them six years. Their last year's Report shows that they expended about \$23,000, sustained 10 or 15 laborers, and added to the visible Church, of converts from Judaism, 30.

—Extract from Report of the Society for Meliorating the Condition of the Jews.

Such results are discouraging, if compared with the results they expected; but they are encouraging, in view of what we may expect. It is no part of our work to retard the efforts of others. On the contrary, let each labor in the department where God has placed him. All who seek to save the souls of dying men, have our best wishes for their success.

## Dr. Gill on the Advent.

We would call attention to the article on another page, from the pen of Dr. GILL. He is one of the standard writers of the Baptist denomination, who, with those of the Orthodox and Methodist Churches, held to views respecting the future inheritance similar to our own. A short time since we gave an article on the new earth, from Dr. CHALMERS, who was a distinguished preacher of the Free Scotch Church. Now one from Dr. GILL, gives the early views of another prominent denomination.

Dr. GILL was born in 1697, at Kittering, in Northamptonshire, Eng., and was ordained in his twenty-second year. In 1748 he published a Commentary on the New Testament, which displayed such reading and learning, that the University of Aberdeen sent him a diploma of Doctor of Divinity, with the following compliment: "On account of his knowledge of the Scriptures, of the Oriental languages, and of Jewish antiquities; of his learned defence of the Scriptures against deists and infidels, and the reputation gained by his other works, the University had, without his privity, unanimously agreed to confer on him the degree of Doctor of Divinity."

He also published a Commentary on the Old Testament, and an extended body of divinity. From an abridgment of the last of these, the article in another column is selected. His private character was so excellent, that it has been said: "His learning and labors were exceeded only by the invariable sanctity of his life and conversation."

Let such writings from such standard authors of the several denominations be extensively read, and the charge of novelty will cease to be advanced against the views we cherish.

## The Bishop of Exeter.

The Bishop of Exeter still maintains his pugnacious attitude, and evinces a most determined disposition not to abate a jot of his High Church principles. Our readers will remember his letter to the Archbishop of Canterbury, in which he declared he would hold no communion with him, or with any man who shared the opinions of Mr. Gorham. We observe a report in an English paper, that the Bishop had refused to accept testimonials signed by the Archbishop.

Some excitement was recently manifested in Durham, on the occasion of the Bishop of Exeter preaching in Durham Cathedral. Accounts state that he preached in strong terms, and that he was replied to in terms equally stringent from the pulpit of the parish church. The Bishop refused to deliver the blessing after preaching: the Dean, in consequence, did it for him, giving his Lordship an intimation, that he would allow no deviation from custom in the Cathedral of Durham.

## An English Cardinal.

Dr. WISEMAN, a Roman Catholic clergyman in London, one of the most talented men in that communion,—one of the mediæval stamp in everything but learning,—has been made a Cardinal, and invested with the title of Archbishop of Westminster. The English papers are commenting on this latter point, some of them with much severity. Those of evangelical tendencies, see in it a significance which is not at all palatable; they regard it as a piece of presumption on the part of the Pope, to create an Archbishop, looking to Westminster Abbey as its prospective Cathedral. On the other hand, the Romanising portion of the Established Church, look on it with much satisfaction, and affect to see in it a strong indication, that the prediction will be verified at no distant period, that Churchmen of the present day will witness the performance of high mass in Westminster Abbey.

## A Priestly Fraud.

The Vienna correspondent of the London *Daily News* writes under date of July 26th:—"The Catholic priesthood at Schlenbach, near Vienna, have been pretending a display of supernatural power in the person of a girl, out of whose hands, feet, and left side, blood is said to flow every Friday as sweat. On her brow are the letters J. N. R. Hundreds of people hasten to Schlenbach, to cast their mites into the sacred treasury, in honor of the new saint. The courts have investigated the matter, and reported that the whole history of this miracle turns upon a fraud; that the secretion of the bloody sweat is accounted for in the most natural manner, and that the initial letters have been produced by chemical agents. Although the fraud has been so clearly proved, the people's eyes are not open, nor will the priesthood be brought to punishment."

WE are indebted to the Hon. R. C. WINTHROP for a copy of the "Proceedings of the United States Senate on the Fugitive Slave Bill,—the Abolition of Slavery in the District of Columbia,—and the Imprisonment of Free Colored Seamen in the Southern Ports; with Speeches of Messrs. DAVIS, WINTHROP, and others."

ESSEX CONFERENCE.—The second session of this Conference will be held at Salem, in the Sewall-street Chapel, Nov. 13th, 14th, 15th. We hope for a full attendance on the part of ministers, lay brethren, and friends. The meeting will commence at 10 A. M. Public worship at 2 P. M., and 7 in the evening. L. OSLER, J. PEARSON, JR., J. V. HIMES.

## SUMMARY.

—Lee Carmichael and George Lindsey, of Madison county, Ala., were recently killed near Oakville by a posse of citizens, who went out to arrest them.

—According to the report of the agents of the New York Bible Society, who recently visited thirty-two thousand families of that city, they found that more than six thousand families were destitute of the Bible.

—A black man was found dead, and bloody, in a hovel in New Hartford, Ct. A negro named Waterman, and his sister, the wife of the deceased, have been arrested and charged with the offence, and are awaiting trial.

—Mrs. Hinds, a respectable married lady, residing on Federal Hill, Baltimore, committed suicide by opening a vein in her arm. She has left a large family.

—A Texas paper speaks of a stinging worm, which has recently been seen in the vicinity of Black Jack Springs. It is sluggish, has a great many feet, and looks like a little bunch of cotton. The lives of persons stung by it were, for a time, supposed to be in danger. The pain it causes is said to be intense.

—A movement is now in progress in Canada, to ameliorate the condition of the colored population of the Provinces. A tract of land has been purchased in the township of Raleigh, C. W., containing about 9000 acres, on which a school and mission have been established, and are now in active operation.

—There is a spurious tea manufactory in the Island of Jersey. Damaged tea from the bonded warehouses, tea-leaves from the hotels in London, and the indigenous leaves of the island, are converted into what is sold for tea.

—A despatch from Montreal, dated Oct. 30th, says that nearly one thousand fugitive slaves have reached Canada since the commencement of the agitation in reference to the Fugitive Slave Law.

—The Rock Island (Ill.) Advertiser says, that Bonney, who arrested the murderers of Col. Davenport about five years since, was assassinated in his own house a few nights ago.

## THE NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbor."—Ex. 20:16  
Beware the tongue that's set on fire of hell,  
And flames in slander, falsehood, perjury,  
In malice, idle talking, thoughtless tales.  
Speak not too much, nor without thought; let truth  
In all things, small or great, dwell on thy lips.  
Remember, God hath said, "He that in word  
Offends not, is a perfect man; while he  
That bridle not his tongue, deceives himself,  
And shows his faith is vain."

—Joseph Clark, of Orono, aged 55, Joseph W. Wilson, of Palmyra, who leaves a family of two children in Bangor, John W. Whiton, of Saco, unmarried, and Samuel A. Curtis, of Exeter, aged 24, also unmarried, were drowned at Orono on the 25th ult., while removing a pile of edgings, which fell with them into the water.

—During a fearful storm which passed over the north-western part of Ohio, a walnut tree, measuring twenty feet in circumference, and sixty-four feet without a limb, fell across and crushed the house of Rev. R. Graham, except that part where Mrs. Graham and four children were standing, who escaped unhurt.

—The Wilmington (N. C.) Journal of Oct. 18th publishes an advertisement, which contains the following specimen of concentrated diabolism:—"One hundred and twenty-five dollars reward will be paid for the delivery of the said Harry (a runaway slave) to me at Tonsott Depot, Edgecombe county, or for his confinement in any jail in the State, so that I can get him; or one hundred and fifty dollars will be given for his head.—GUILFORD HORN."

—Elisha Arnold, seventeen years old, has been sentenced to be

hanged in Columbus county, North Carolina, for shooting an old man who reproved him. An appeal has been taken.

—At Swift Creek, N. C., Henry Manker, only 10 years old, having been drunk on the 20th ult., was so ashamed of his conduct the next day, that he placed the muzzle of a gun to his forehead, pushed the trigger with a stick, and shot himself dead.

—A right whale made its appearance in Provincetown harbor on Thursday of last week, and was pursued by the citizens in three boats. They succeeded, after a hard fight, in which one boat was stove, and Captain Stephen Cook, the steersman, badly injured, in capturing him. He yielded about sixty barrels of oil.

—Mrs. Clifford, an old lady residing in Williamstown, Vt., was burnt to death, having taken fire, it is supposed, from her pipe while smoking.

—San Francisco has been visited by another fire, which consumed over one hundred buildings, causing much distress among the occupants. Preparations were to be made at once, however, for removing the rubbish, and erecting more substantial buildings.

—The bill to restore Thomas W. Dorr to his rights, was defeated in the Rhode Island Senate on Friday last, by a vote of 14 yeas to 17 nays. This is two more yeas than last year.

—The infant child of J. Q. A. Morton, of Hyannis Port, fell into the fire on Tuesday of last week, while its mother was gone for a pail of water, and was burnt so severely that it died in a few hours.

—The town collector at Mackinaw was robbed of \$1700 on the night of the 16th ult. He was called to his door, and knocked down and plundered. \$1200 of the money was his own, the rest belonged to the town. \$850 were subsequently found in the woods.

## BUSINESS NOTES.

A. Thompson—Your paper is paid to 508—will continue it with pleasure.

H. P. Guild—Where should your paper be sent?

C. A. Anderson—You have paid to 508, end of vol. 8.

M. F. Cook—You have paid to 456—\$1 50 due.

F. L. Evans, \$1—Sent.

M. L. Brush—Bundle sent, to care of Dea. Benns, Burlington, Vt.

J. Gibson—The sum you name as sent by F. Smith was received, credited to No. 508, and duly acknowledged. The \$1 now sent pays to No. 531. We maintain our former exposition of those chapters, as the only one which will meet the question you name, and be consistent with itself and other scriptures. Shall go over that ground again soon.

J. Clark, 2d—The money was received and credited to 508, but the paper was not transferred.

Mr. Farnalee—Your first letter, with money, was not received. We now send the Tracts.

## TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense.					\$250 00
Brewster	50	A Friend	1 00	Geo. Miller	1 00
T. Hasbury	1 00	J. Barnes	25	A. C. Spiller	3 00
J. F. Guild	50	E. W.	1 00	T. Addams	5 00
L. Kimball	1 00	Sett Munn	3 00	Secret Friend	5 00
John Nocke	50	E. Warner	5 00	F. Davis	1 00
M. Buckley	1 00	J. Helden	2 00	A. Friend	1 00
Friends in aid	1 00	Mrs. Allen	1 00	J. L. Smith	3 00
Wells Manor	1 25	Bro. Beloe	1 00	J. Lockie	1 00
Church in Newburyport	20 00	S. Foster	2 00	Ington	6 00
W. B. Fernald	1 00	J. Nash	1 00	Frans Odell	5 00
J. L. Clapp	3 00	H. P. B.	25	town	5 00
C. N. F.	50	W. P. S.	25	R. R. H.	25 00
A. Friend	2 00	R. Hutchinson	1 00	J. Porter	50
Vermont	10 00	D. Smith	1 00	J. Spencer	75
G. Spencer	25	T. Smith	25	W. Whitford	1 00
A. Friend	2 00	A. W. Brown	10 00	P. M.	1 00
C. Houghton	5 00	M. L. Jackson	1 00	W. Baker	1 00
A. Sumner	2 00	W. E. Hall	2 00	D. Bates	1 00
H. P. Buttrick	50	L. Beebe	2 00	L. Osler	3 00
Wm. Bryant	2 00	G. King	5 00	L. C. Collins	1 00
F. Gale	1 00	D. Prescott	1 00	J. Vocke	1 00
E. Rowell	1 00	J. Fowler	1 00	F. Gale	1 00
J. King	1 00	R. A. Holman	50	W. T. Moore	2 00
Total receipts					153 00

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

H. STOKES, of Chateaugay, N. Y., stops his paper,

owing W. E. ABBOTT, of Manchester, N. H., do do \$ 50

J. RANDALL, of Belfast, Me. do do do 1 00

Total delinquents since Jan. 1st, 1850..... 111 14

## TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

S. W. Dyer..... 3 00 M. L. Brush..... 2 00

## HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations.....	122 64
Previous receipts.....	69 50
M. L. Brush.....	2 00
Excess of donations over receipts.....	51 14

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. J. Cummings will commence a meeting in Warner, N. H., near Waterloo village, Tuesday, Nov. 12th, to continue four or five days; and will preach in the chapel at the Mill village in Bradford, Sunday, the 17th. He will preach in Trilistborough, N. H. on the red school-house, Saturday evening, Nov. 23d, and in the Baptist house on Sunday, the 24th; in South Andover, Mass., Sunday, Dec. 1st, each evening of the week, and the following Sunday.

Bro. Ira Wyman will preach in Hebron, N. Y., Sunday, Nov. 10; Union Village, 11th and 12th, evenings; West Hawley, Mass., 13th, do; South Andover, 14th and 15th, do; Haverhill, Sabbath, 14th; Ashfield, 15th; Northfield, Mass., 19th, evening, 20th; Northfield Mountain, 21st; Vernon, Vt., 22d; Gridou, (where Bro. Gibson may appoint) Sunday, Dec. 1st.

There will be a series of meetings at Richmond Corner, Me., to commence Thursday evening, Nov. 14th, and continue over the Sabbath. Bro. J. Hemenway and G. W. Brown are expected to attend. (By request of the brethren.) W. C. HALL.

Bro. Edwin Burnham is expected to preach in Providence (New Market Hall), Sunday, Dec. 1st; in South Kingston, evenings of the 3d, 4th, 5th, 6th, 7th, and Sunday, 8th.

Bro. N. Pease will preach at South Belchertown Nov. 12th; Ware, 13th; Brimfield, 14th; Worcester 15th; North Scituate, 17th. Each, except Sundays, at 7 P. M.

Bro. D. Churchill will preach in Poland, Me., (not Portland, as printed last week), Nov. 10th.

Bro. R. V. Lyon will preach in South Belchertown, Mass., Nov. 8th, at 6 P. M.; Ashfield, 9th, do, and remain over the Sabbath; Trilistborough, 11th, 6 P. M.; West Hawley, 12th, do; North Adams, 13th, do; Union Village, N. Y., 14th and 15th, do; Hebron, 16th, do, and remain as long as it shall appear to be duty.

Bro. S. N. Gears will preach at Bellingham, Mass., the third Sabbath in November; riskville, the fourth; Wrentham, Mass., the first in December.

Bro. J. Couch will preach at Meredith Centre Friday evening, Nov. 15th; Tiltonboro', Sabbath, 17th.

Bro. F. H. Berick will preach in Exeter, Me., the third Sabbath in November, the 17th.

Bro. N. Billings will preach at Kingston, N. H., the first Sabbath in December.

Bro. N. HERVEY'S Post-office address is Portland, Me. Friends wishing his labors in that vicinity, will address him accordingly.

## Receipts from Oct. 30th to Nov. 6th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays, by comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

O. M. Wade, 508; M. O. Pray, 423; T. Wendell, 523; F. L. Smith, 508; C. Sanborn, 502; J. Warren, 494; M. Stevens, 494; J. Clay, 482; F. Gale, 368; J. R. Tucker, 508; J. A. Clewley, 506; P. S. Higgins, 504; W. Daily, 507; F. Smith, 534; E. M. Young, 521; S. T. Tanager, 527; L. Cummings, 508; J. Cummings, 508; J. Nocke, 534; D. Hogarth, 495; G. Hamilton, 508; Jas. Marsh, of Trent, 424; W. Campbell, 424; D. E. Atwood, 521; Dr. G. C. Somers, 508; S. Dimond, 508; B. Perham, on acct., each \$1.  
L. Ingalls, 534; W. Bell, 522; H. Sturdevant, 534; P. Witham, 542; J. Underhill, 521; C. H. Robinson, 508; F. Johnson, on acct.; C. Richardson, 459; J. Adams, 508; S. S. Howe, 508; S. M. Cheney, 560—each \$2.  
W. D. Goshlin, on acct.; G. Blake, 547; L. Curtis, (and C. H.) 543; W. J. Moore, 638—each \$3.—N. Pease, on acct., \$3 10.—R. A. Holden, 579—\$4 30.—M. L. Bush, 2 copies, 614—\$5.—Mrs. H. Cook, 508; J. Burrows—each 50 cts.



# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, NOVEMBER 16, 1830.

No. 14. WHOLE No. 496.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

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### FAITH.

FROM POEMS BY FRITZ AND LEOLETT.

Ye who think the truth ye sow  
Lost beneath the winter snow,  
Doubt not, Time's unerring law  
Yet shall bring the genial thaw.  
God in Nature ye can trust:  
Is the God of Mind less just?

Read we not the mighty thought  
Once by ancient sages taught?  
Though it withered in the blight  
Of the mediæval night,  
Now the harvest we behold;  
See! it bears a thousand fold.

Workers on the barren soil,  
Yours may seem a thankless toil;  
Sick at heart, with hope deferred,  
Listen to the cheering word:  
Now the faithful sower grieves—  
Soon he'll find the golden sheaves.

If Great Wisdom have decreed  
Man may labor, yet the seed  
Never in this life will grow,  
Shall the sower cease to sow?  
The fairest fruit may yet be born  
On the resurrection morn.

## Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE. X. — TRIALS.

"And unto the angel of the Church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." — Rev. 2:8, 9.

(Concluded.)

Christ not only knows our tribulation to comfort us under it, but he knows also the perils of it—"I know thy tribulation;" I know its needs be; I know the comfort that you require under it; I know also the perils that accompany it. There are perils in adversity, just as there are perils in prosperity. One knows not in which there are most. It is therefore a very beautiful prayer of the wise man, "Give me not poverty, lest I should steal; give me not riches, lest I be proud and forget God." Give me neither the trials of the one nor the temptations of the other; but, if it please thee, "feed me with food convenient for me." When our Lord was tried and tempted, Satan came to him, and showed him the kingdoms of the world and all their glory, and offered to make him lord over all, if he would only fall down and worship him.

It is when we are in prosperity that Satan bids us "worship our own net and burn incense to our own drag." It is when we are in adversity that Satan says to us, "If you will only do a dishonest thing—if you will only try that trick—if you will only have recourse to that equivocal and evasive conduct,—then you will get rich and increase in goods." That is the trial of adversity. That man, however, who can repel the tempter, and say, "Get thee behind me,"—who can say with the prophet of old, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, and glory in the God of my salvation,"—he feels that God is with him, and thus it matters little who may be against him.

But Christ knows our tribulation also, expressly in order to sympathize with it. I need not tell you that when there is no hope of escape, the only consolation in the midst of imprisonment and trial and affliction is sympathy from one who truly feels for us and feels with us. There is nothing more softening in the

experience of humanity than to have one that will respond in sympathy to us—to have one heart that will reflect our suffering and our sorrow, and enable us to feel that, however intense our agony may be, it is an agony that is not with us alone, but that there is a responsive sympathy in the bosom of others that are near us. Let me speak to the humblest, poorest, meanest tenant of a cellar in this assembly this night, if that poor, humble, afflicted one, be a child of God, and tell him there is an electric chain between his heart and the heart of Him that sits upon the throne, the First and the Last; and between that afflicted one's heart, and the heart of Him who is the Alpha and Omega, there is a chord which vibrates with a ceaseless and perpetual sympathy, so that "we have not an high priest which cannot be touched with the feeling of our infirmities, but one who was tempted in all points like as we are, yet without sin,"—one who "in all our affliction," to use the language of the prophet, "was afflicted." There is not a stroke that smites a son which has not its echo in the skies—there is not a sorrow or reproach that falls upon a Christian which has not its rebound beside the throne.—There is no such thing as a solitary Christian. Kings may despise him; great men, rich men, celebrated men, may forsake him; but angels encamp about him; God's eye is upon him in the height and in the depth, Christ's heart sympathizes with him: he is not alone, for the Saviour says, "I am with thee."

Such then is the practical view to be taken of the Lord's address to the Church of Smyrna, "I know thy tribulation." Tribulation is as necessary for a Church as it is for an individual. Tribulation that contributes to the sanctification of the one, contributes to the progress in holiness of the other. It reveals promises that are otherwise concealed, and makes righteousness spring in the desert, and brings us into contact with Him in whom dwelleth all the fullness of God, and who ever liveth to intercede for and to sympathize with us.

As addressed to the angel of the Church of Smyrna, this language must have been specially consolatory. It has been supposed that Polycarp, who was the immediate friend of John, was at this time the angel, or bishop, or presiding minister of the Church at Smyrna, and that this language was addressed to him in the first instance, and through him to the Church of which he was the exponent, in order to comfort him in the midst of a tribulation, persecution, and affliction which that Church was called upon to endure. In order to show that it was so, I will read an extract explanatory of the treatment received by Polycarp, who was at that time, as I have said, the minister or bishop of the Church to whom these words of consolation are addressed.

"Polycarp, on hearing that the persecutors of the Christian name were in pursuit of him, and that escape was all but impossible, said, 'The will of the Lord be done.' On being arrested, Irenæus relates that he prayed ardently in the midst of his enemies, and so full was he of the grace of God, that he could not cease speaking for two hours, during which time he made earnest petitions for all whom he had ever known, small and great, noble and vulgar, and of the whole Church of Christ throughout the world. Upon being brought before the tribunal, the proconsul, respecting his dignities (for he was a Bishop of the Church) and his advanced age (for he was more than eighty), and desirous to save him, urged him, saying, 'Swear, and I will release thee. Reproach Christ.' Polycarp answered: 'Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King who hath saved me?' The proconsul, judging his efforts unavailing, sent the herald to proclaim in the midst of the assembly, 'Polycarp hath professed himself a Christian.' At that hated name, the multitude, both of Gentiles and Jews, unanimously shouted that he should be burned alive. The business was executed with all possible speed, for the people immediately gathered fuel from the workshops

and baths, in which employment the Jews distinguished themselves with their usual malice,"—a remarkable fulfilment of the prophecy in the text, that those who said "they were Jews and were not," ("all were not Israel who were of Israel,") should, as "the synagogue of Satan," take an active part in the persecutions of the Christian Church during this period. "As soon as the fire was prepared, Polycarp stripped off his clothes and loosed his girdle; but when they were about to fasten him to the stake, he said, 'Let me remain as I am, for He who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire.' Upon which they bound him, without nailing him; and he, putting his hands behind him, and being bound as a distinguished ram selected from the great flock, a burnt offering acceptable to God Almighty, said, 'O Father of thy beloved and blessed Son Jesus Christ, through whom we have attained the knowledge of thee,—O God of angels, principalities, and of all creation, and of all the just who live in thy sight,—I bless thee that thou hast counted me worthy of this day and of this hour, to receive my portion in the number of the martyrs in the cup of Christ, for the resurrection to eternal life, both of soul and body; among whom I may be presented before thee this day as a sacrifice well savored and acceptable, which thou, the faithful and true God, hast prepared, promised beforehand, and fulfilled accordingly. Wherefore, I praise thee, by the eternal High Priest, Jesus Christ, thy well-beloved Son, through whom, with him in the Holy Scriptures, be glory to thee, both now and for ever.' "Polycarp was apprehended by Herod, under Philip, the Trallian Pontifex, Statius-Quadratus being Proconsul, but Jesus Christ reigning for ever; to whom be glory, honor, majesty, an eternal throne, from age to age."

I quote this to show you the treatment received by the first minister of the Church of Smyrna, as a specimen of the tribulation which the Church had to pass through in its transit to immortality and glory.

After having given, then, some sketch of the tribulations of the Church of Smyrna, and shown that her cross was no painted toy, but a real crucifixion, and that through that cross she had to pass to her crown, we are informed next of her poverty. "I know thy tribulation, and thy poverty." The poor are perpetually with us; it is an ordinance of God, "the poor shall never cease out of the land." The day will never come when all shall be equal,—when all shall be rich, or all shall be poor. There are inequalities in nature; there must be in providence. But poverty is no shame: we read of our blessed Lord, that "though rich, for our sakes he became poor, that we through his poverty might be made rich." Rags are no disgrace; lawn is, in itself, no honor. The poor are not to infer that they are forsaken of God because they are poor; the rich are not to suppose they are accepted of God because they are rich; nor are you to conclude that he alone is the liberal man who gives the pounds, and that he has no liberality who gives only the pence. There may be large liberality in the heart, when the hand has no means of expressing it; and there may be apparent liberality in the hand, when there is narrowness and poverty indeed in the heart within. God judges of liberality, not by the gift in the hand, but by the grace in the heart; not by what a man can do, but by what a man is truly willing to do. The mite which is the exponent of a gracious heart, rises like incense to the skies, acceptable through Jesus Christ; the thousand which is the mere exponent of vanity and thirst for *eclat*, is hateful in the sight of God, and unprofitable in the experience of man. While it was said of this Church, she was indeed poor, "but," in another sense, it is added, "thou art rich." In what sense was she rich? In that sense in which the Apostles were "poor, yet making many rich; having nothing, and yet possessing all things." There is a wealth which, in the sight of God, is poverty; and there is a poverty which,

in the sight of God, is inestimable riches.—Riches that God looks at are such as these,— "the riches of goodness"—"the treasures of wisdom and knowledge"—"the riches of his grace"—"the riches of glory"—"the riches of his inheritance in the saints";—"He is the heir of all things";—"in him all fullness dwells."—These are the riches which, I trust, many a child of God who draws near to a communion-table knows to be his—those riches which outweigh the wealth of a Croesus—the riches which are unsearchable—which the world knows not—which it can neither appreciate nor comprehend. The wealth which the world knows is that which can be expressed in the cash-book, or carried in the pocket; but the wealth that the Christian has—that transcends in beauty, in preciousness, in glory, all the riches of the world—are the riches with which the poorest is unspeakably wealthy, and without which the richest man is poor, and miserable, and blind, and naked indeed—is "unsearchable riches." The riches of this world, even when they are the greatest, are but clay; they are thorns which prick the head that lies upon a pillow of down; the root of many evils, the cause of innumerable troubles; but the riches which Christ has to bestow, which are freely offered to the poorest by the hand that distributes them, are riches that satisfy the soul, that are accompanied with no thorns, but bear fragrant, beautiful, and amaranthine blossoms, and that end, not in perishable dignity, but in a crown of glory that fadeeth not away.

These riches are truly useful at that hour when a man's heart is faint, when in the agony of his soul he asks the question, "What must I do to be saved?" What can then comfort him? Not all the money that the richest can give him; the only comfort ever will be, as it has ever been found to be, the riches of pardoning mercy and forgiving love. And when we come to lie down on that last pillow on which your head and mine must lie, it will not be the least mitigation of nature's agony, nor the least brightening to the soul's hope, that you recollect you have been a rich man or a great man; but this will be joy—this will be peace—this will be substantial comfort,—that you have an interest in Him who has unsearchable riches to bestow now, and who has riches beyond tongue to express or heart to conceive to give us, when this frail earthly tabernacle is reduced to its ruins, and this inner soul, this immortal inhabitant, enters into an inheritance that cannot be moved, and a glory that cannot fade away.

Seek above all, these riches; pray that, if poor in purse, you may be rich in soul; pray that, if you have only a crumb of bread upon your table, you may have a glorious estate in reversion; pray that, if in the estimate of the world you are amongst the poor, in the judgment of Him who is the First and the Last you may be rich, because enriched with the unsearchable riches of the Lord Jesus Christ. Of all men, the most pitiable are those who have full purses and empty hearts—who have all this world can give them, and know not how to use, and sanctify, and lay it out for the glory of God, and for the good, the present comfort, and future prosperity of souls. Let me ask you, Are you among the poor in spirit, whether you be rich or poor on earth? are you among the rich indeed, whether you be poor or rich in the estimate of Cæsar? I trust that many are so,—poor in spirit, but rich in faith, heirs of the kingdom of God.

"Thus the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And as silently steal away."

END OF LECTURE X.

## The Great Listener.

It was the opinion of some of the fathers, that since Malachi signifies in the Hebrew "My angel," he was a veritable angel, descended from heaven to close the sacred canon of the Old Testament, and to utter the last note of warning to the Church, before Shiloh came.—



Others believed Ezra and Malachi were the same individual. He informs us that amid all the secret abominations of the wicked—amid all the silent prayers and holy deeds fragrant with virtue, however unknown, are not unseen or unheard. There is one who is the Great Listener. "For the Lord hearkened and heard." However the evil thoughts or guilty acts may be remembered, there is a book of remembrance for the righteous, written by the pen of mercy in rosy characters of love. This Great Listener has the most perfect method of hearing. Our ears are become dull in hearing. Slanders are uttered which we never hear—praises given which reach us not. If a receiver be exhausted of its air by degrees, the bell within rings fainter and fainter, until its tones die away, and the bell is rung on, but all is as silent as the grave. Remove the surrounding air, and with one hand discharge a cannon, and yet would you hear no sound,—that which now shakes the foundations of our dwellings would be no louder than a whisper. But He who listens from above depends upon no created media. Should there be a solitary being far beyond those burning sapphires, who has wandered where the wing of an angel never dared venture, or where man never sent out a solitary thought, and there held communings with his spirit, He that sits in the heavens hears those secret, silent thoughts.

The sons of men must be near to the sounds they desire to hear, else they reach not their ears. Instances have occurred where parents have stood on the lofty head-lands and have beheld the ocean fiercely vexed, and the vessel that contained a son wrecked, and amid the angry billows their child sent up his last prayer, but they heard it not; but what infinite number of leagues can the arithmetic of man or angel compute, what vast intervals of untraveled solitudes in space, across which the faintest thought cannot be heard by the Divine ear.

Suppose that one of the countless orbs of the great empire of Jehovah were to break away from its sphere and fly off for millions and millions of leagues; that its population should see their sun lessening, and dimming in the mighty distance into a mere glimmering star, and at length should cease to see it in the immeasurable expanse; conceive if that world in its long journey should pass star after star, and sun after sun, system after system, and should travel beyond the boundaries of all created things, into the starless, sunless void; suppose that world should journey on, age after age, further and further from the throne of God, and there be planted a way-mark, to tell how far and how long it had journeyed; conceive that world to move on other ages, and over still more distant intervals of space, until the imagination droops on its wearied wings: and should its wretched inhabitants from that far-off world lift up a prayer from those deep and distant solitudes, thinkest thou the Great Listener could not hear?

A defective organ prevents oftentimes the children of men from hearing the sweetest strains of music, or voice of faithful friend. There be parents who have never heard the joyous tones of their own babes, and sons and daughters who will never hear the accents of parental lips, until they hear them first in the kingdom of God. No such defects can ever prevent the Lord from knowing the most secret thoughts of men.—Everywhere present, He fills the universe.—Wherever he is, He is there to listen. Hence the most secret, silent wish in the depth of the soul is heard as clearly by that Ear as will be the last trump of the Archangel.

He listens to every murmuring thought.—How smiling, how amiable, how reverent seems the general aspect of the community to the eye of man. Who could believe that beneath that gentle current there flow such dark and bitter waters, such discontent and rebellion? There be many who for a crown and kingdom could not be persuaded to utter aloud their secret thoughts against a holy Providence. Multitudes there are, who could never again stand up in human society, should their silent thoughts be published to the world, who would never consent to utter them for a thousand worlds in the ear of the dearest bosom friend. But while we conceal them from our fellow-beings, do we dare hope to conceal them from the knowledge of Him who listens at the door of every heart in the universe?

What reader of these lines would dare enter his closet, and with no human eye or ear present, write out his wicked thoughts of God, and look at them in all their full meaning? And yet while we are afraid to put them down on paper, the recording angel writes them all in the book of remembrance above.

When Latimer was examined before his martyrdom, he tells us he heard behind the arras the moving of the pen. "How careful was I what I said." Although we see not that Listener, nor hear the moving of that recording pen, still not a desire, nor hope, nor lust passes the mind, but is daguerretyped in the book which will be opened. He listens to our repinings at our lot and the hardships we endure,

forgetting that where He sends one affliction, he sends a thousand mercies—where one friend proves a traitor, a hundred remain faithful.—Yet we murmur because with many bright sunny days, he sends one dark tempestuous one, or amid myriads of exalted blessings he sends one rod.

Two thousand years since, the prisoners in a dungeon in Syracuse thought their plans and rebellions were concealed from the tyrant Dyonisius. But they were all revealed to his jealous ear. The form of the ceiling was in the shape of the ear, and there the king placed himself. Thus the heavens encircling our globe may prove a vast ear, and every thought here is distinctly heard in heaven. You secretly envied him who was your rival, and your sinful desire was heard at the throne of God.—When your favorite scheme was scattered, you brooded in sullen, silent rebellion over the ruins, but your guilt was heard in heaven. When you saw Providence seemingly slight you, and pour affluence, and pleasure, and honor in another's lap, you felt in your inmost soul those rebellious thoughts which David cherished, as he saw the wicked flourish. Your dearest friend did not and could not hear those thoughts, but the Great Listener hearkened and heard, and a book of remembrance was written.

Nor is he ever deceived. History informs us of a warrior, who, encased in mail, retired to his tent one night to rest—who on the field of battle never felt the first emotion of fear, but at midnight he heard the beatings of, he knew not what kind of a death-watch, so that he trembled in his armor. Sleepless hours only increased his dread and deepened his forebodings. The next morning he found they proceeded from a clock standing in a hovel against the wall. But His ear was never thus deceived. In recording all the shades of guilt for thousands of years, not the least mistake has ever occurred. Could we hear the moral results of the secret thoughts of our souls as he hears them in the moments of our interior being, we would be filled with dismay, not unlike the half-starved soldiers of a castle besieged, who placed their ear to the ground, and heard the sound of workmen mining their way under the very foundations of their citadel. Their hearts die within them as they forget the famine in the dread of being overwhelmed by the sudden springing of a mine. If our ear was as open to listen to our murmuring thoughts as to the evil reports of others, how much more music would be heard by an approving conscience. How much oftener the sacred approval: "He hath done what he could." Reader, so live that thou mayest not have cause to dread even while listening to the thoughts of thine heart.

### Christ's Second Coming.

BY JOHN GILL, D. D.

(Concluded.)

#### THE NEW HEAVENS AND EARTH, AND THE INHABITANTS OF THEM.

This is clearly revealed in the Sacred Scriptures; we Christians "look for new heavens and a new earth, wherein dwelleth righteousness," righteous persons, and they only.—2 Pet. 3:13. The things to be inquired into are, what these new heavens and new earth be, and who the inhabitants of them.

I. What are meant by the new heavens and the new earth, in the above passage; these are to be understood not in a figurative, but in a literal sense. 1. Not in a figurative sense, as of the gospel church state; Peter could never speak of the new heavens and new earth in this sense as future. The gospel church state, even in the first and purest ages of it, was not perfect as the state of things will be; but in the new heavens and the new earth, none but such as are perfectly righteous will dwell in the new Jerusalem-state; there will be no temple, no worship, in the manner that now is. Nor is it to be understood of the state of the Jews at the time of their conversion. This will be before the new heavens and new earth are formed. Rev. 19:7, 8. Nor of the spiritual reign of Christ, which will be in the present earth, and not in the one to come. Nor of the heavenly state, or the ultimate glory; for these new heavens and earth are distinct from the third heaven, the seat of that. The camp of the saints, and the holy and beloved city, are represented as on earth, even at the end of a thousand years.—Rev. 20:9. 2. The new heavens and new earth are to be understood in a literal sense; a literal sense is not to be departed from without necessity: the phrase, *heaven and earth*, is used by the apostle Peter frequently, and always literally in the sublunary world; by the new ones, can be meant no other. 1. The new heavens must be interpreted of the airy heavens, and of a new air in them; purged, purified, and refined by fire: no storms of hail, no stores of snow, no blustering storms and tempests, no coruscations and flashes of lightning, nor peals of thunder; but a pure, serene, and tranquil air, quite suited to the bodies of raised saints; the air will now be cleared of devils, the whole body of

them will be cast into the abyss. 2. The new earth will be an earth refined and renewed, and restored to its paradisaical estate: as it was before the fall. It shall no more bring forth thorns and thistles, nor require labor and pains to cultivate it. It must be but reasonable, that since Christ hath redeemed his people from the curse of the law, being made a curse for them, that every degree of that curse should be removed; which, as yet is not, from the earth particularly; when the second Adam, and his seed, come to enjoy the earth alone, accordingly, "There will be no more curse."—Rev. 22:3.

II. The inhabitants of the new heavens and the new earth are next to be considered. These are described, 1. By the name of righteousness itself; wherein, in the new heavens and earth, dwelleth righteousness, (2 Pet. 3:13,) that is, righteous persons. "Thy people shall be all righteous; they shall inherit the land for ever."—Isa. 60:21. "The righteous shall inherit the land, and dwell therein forever."—Psalm 37:29. 2. The inhabitants of which are the palm bearing company in Rev. 7:9, for this vision is synchronal, or contemporary, with that of the new heavens and the new earth. These are the persons, and this will be the happy case of the inhabitants of the new heavens and the new earth. 3. A farther account is given of those inhabitants in Rev. 21:1, 2, &c. They are called the *holy city, the new Jerusalem*; but not as in any state on this present earth.—Mortal men, dwelling in houses of clay, would never be able to bear such a glory.

The inhabitants of the new heavens and the new earth, are here described under the names of the holy city, by their descent from heaven, and by their freedom from all evils; "God shall wipe away all tears from their eyes;" there shall be no more night, either in a literal sense, or rather figurative, meaning no night of ignorance and error, of darkness and desertion, and of affliction of any kind; and they need no candle, neither the light of the sun; neither artificial nor natural light; for the Lord God giveth them light, what vastly exceeds either; and they shall reign for ever and ever; first with Christ on the new earth, for a thousand years, next to be considered, and then in heaven to all eternity.\*

#### THE MILLENNIUM, OR PERSONAL REIGN OF CHRIST.

I observe, 1. That Christ will have a special, peculiar, glorious, and visible kingdom, in which he will reign personally on earth. 1. I call it a special, peculiar kingdom, different from the kingdom of nature, and from his spiritual kingdom. 2. It will be very glorious and visible; hence his appearing and kingdom are put together.—2 Tim. 4:1. 3. This kingdom will be, after all the enemies of Christ and of his people are removed out of the way. Antichrist will be destroyed; an angel, who is no other than Christ, will then personally descend to bind Satan and all his angels. 5. This kingdom of Christ will be bounded by two resurrections; by the first resurrection, or the resurrection of the just, at which it will begin; and by the second resurrection, or the resurrection of the wicked, at which it will end, or nearly. 6. This kingdom will be before the general judgment, especially of the wicked. John, after he had given an account of the former, (Rev. 20,) relates a vision of the latter. 7. This glorious, visible kingdom of Christ will be on earth, and not in heaven; and so is distinct from the kingdom of heaven, or the ultimate glory.

II. Having explained the nature of Christ's kingdom, I shall proceed to give the proof that there will be such a glorious, visible kingdom of Christ on earth. Now the proof of this point may be taken, 1. From some passages in the Psalms, as the 45th Psalm; which shows that this kingdom of Christ will be on earth, and agrees with the faith and expectation of the saints, that as they are made by him, kings and priests unto God, they shall reign on earth.—Psalm 96th, which begins, "The Lord reigneth, let the earth rejoice;" shows that the Psalm respects the kingdom of Christ on earth; and which will take place at his coming to judge the world, as appears by its connection with the last verse of the preceding Psalm. 2. From various passages in the prophets: and, 1. From Isa. 24:23—"Then the moon shall be confounded," &c., the sun and the moon will be ashamed and confounded; they will blush and withdraw their light; that city, the new Jerusalem, where he will reign, will stand in no need of their light, for the Lamb will be the light of it.—Rev. 21:23. 2. With this agrees another prophecy in Isa. 30:26—"Moreover, the light of the moon shall be as the light of the sun," &c., this prophecy will not be fulfilled until "the day of the great slaughter is over;" nor will it be fully accomplished until "the name of the Lord," or the Lord himself, comes "with the flame of a devouring fire," to burn up the world, and all things in it.—verses 27, 30. There is another prophecy which seems to belong to this glorious kingdom of Christ on earth, in Jer. 23:5, 6—"Behold the days come,

saith the Lord, that I will raise unto David a righteous branch," &c., and on the earth this his reign will be. 4. There are some passages in Ezekiel, which seems to have respect to this kingdom state; as in chap. 21:27, in Dan. 2:44, and in Zech. 14:9. 3. The proof of this glorious kingdom of Christ, may be given from various passages in the New Testament; and 1. "Thy kingdom come, thy will be done in earth, as it is in heaven."—Matt. 6:10. 2. "Then came to him the mother of Zebedee's children, desiring that her two sons may sit the one on Christ's right hand, and the other on the left, in his kingdom."—Matt. 20:21-23. 3. "The Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:32, 33. 4. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."—Luke 23:42, 43. 5. "Lord, wilt thou at this time restore the kingdom unto Israel?"—Acts 1:7. 6. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom."—2 Tim. 4:1. His appearing a second time, and then his personal reign, and glorious kingdom will take place.

III. In this glorious, visible, and personal reign of Christ, all the saints will have a share, they will reign with him.—Rev. 20:4, 6. 1. There are various passages of scripture, which give plain intimations of the reign of the saints with Christ in his kingdom, as Psa. 45:16, Isa. 32:1, Micah. 4:7, 8, Luke 1:32, Matt. 19:28, Rom. 8:17, Rev. 3:21, &c. 2. All the saints will share in the glories of Christ's kingdom; though some will have distinguished honors, yet all will reign with Christ; for, 1. All the saints will come with Christ, who have departed this life, when he comes a second time; this is asserted both in the Old and New Testaments.—Zech. 14:5, 1 Thess. 3:13. 2. All that are Christ's shall rise from the dead at his coming, (1 Cor. 15:23,) and, in consequence of their resurrection, shall reign with him. 3. All the elect of God, and the redeemed of the Lamb, are kings and priests; and being such, shall reign on earth. 4. The whole church of God, and the members of it, in every dispensation, shall have a share in this kingdom. 3. In what sense the saints, even all the saints, will reign with Christ, may be next considered. This will not be after the manner of his spiritual reign among his saints; that is a reign in them, this is a reigning with them, and of them with him. This will be a reign with Christ personally and visibly. It implies some kind of share with him in the glories of his kingdom, and supposes dominion over all their enemies.

IV. The description of the persons that shall thus reign with Christ, is given in Rev. 20:6. They are such who have part in the first resurrection: *On such the second death hath no power.* They will be priests of God and of Christ; that is, made priests to God by Christ. They will be always before the throne, and serve the Lord day and night, and hunger and thirst no more. They will be holy in body, being raised in purity, and in soul, being perfectly sanctified.

V. The continuance and duration of the reign of Christ and the saints together, which will be a thousand years. It is expressly said, "The rest of the dead lived not again till the thousand years were finished."—Rev. 20:5. It may be inquired,

Whether these thousand years are past or to come? To the solution of which, this observation is necessary, that the binding of Satan, and the reign of Christ, are contemporary. 1. These thousand years have been dated from the birth of Christ, who came to destroy the works of the devil, and before whom Satan fell as lightning from heaven; yet this falls short of the binding and casting him into the bottomless pit. 2. Others date these thousand years of Satan's binding from the resurrection of Christ; but Satan was not then bound. 3. Others begin these thousand years of Satan's binding at the destruction of Jerusalem; but in these times, the devil could never be said to be bound, when he had a synagogue of corrupt men.—Rev. 2:9. 4. Others begin the date of Satan's binding, and Christ's reigning, from the times of Constantine; and reckoning the thousand years from hence, they will reach to the beginning of the fourteenth century. But that the devil was not then bound, appears by the flood he cast out of his mouth to destroy the woman, the Church, who was obliged to disappear and flee into the wilderness, the remnant of whose seed he persecuted.—Rev. 12:13-17. 5. Some begin the thousand years reign, and the binding of Satan, at the reformation from popery; but whether the date is from Wickliff, John Huss, and Jerome of Prague, or of Luther, they all of them either suffered death or met with great inhumanity and ill treatment, from the instruments of Satan, and therefore he could not be bound. Satan will not be bound till Christ, the mighty Angel, descends from heaven to earth, which will not be till the end of the world.

\* We say on the new earth to all eternity: "They shall dwell therein forever."—Ed.



VI. I close all with an answer to few of the principal objections. 1. It may be objected, to what purpose will Satan be bound a thousand years to prevent his deception of the nations, when there will be no nations to be deceived by him during that time, since the wicked will be all destroyed in the general conflagration, and the saints will be with Christ, out of the reach of temptation and seduction. I answer, this will not be the case at the binding of Satan; the same nations (Satan by being bound, is prevented from deceiving,) are those that will be deceived by him after his being loosed, as appears by comparing Rev. 20:3, with verse 8.—2. That though the saints are said to reign with Christ a thousand years, (Rev. 20:4-6,) yet they are not there said to reign on earth. But it is elsewhere said, the meek shall inherit the earth. They are manifestly the camp of the saints, who will come up on the breadth of the earth, and therefore must be on earth. 3. It is objected to the personal reign of Christ with the saints on earth, that they, by reason of the frailty of nature, will be unfit to converse with Christ. This objection proceeds upon a supposition, that the saints will then be in a sinful, mortal state; which will not be the case. 4. It is suggested, that for the saints to come down from heaven, and leave their happy state there, and dwell on earth, must be a diminishing of their happiness, and greatly detract from it. No such thing; for Christ will come with them. 3. The bodies of the wicked lying in the earth till the thousand years are ended, may be objected to the purity of the new earth, and to the glory of the state of the saints upon it. The purification of it by fire will, indeed, only affect the surrounding air, and the surface of the earth, or little more. As for the bodies of the wicked, that will have been interred in it from the beginning of the world to the end of it, those will be long reduced to their original earth, and will be neither morally impure, nor naturally offensive; and if any thing of the latter could be conceived of, the purifying fire may reach so far as entirely to remove that; and as for the bodies of the wicked, which will be burnt to ashes at the conflagration, how those ashes, and the ruins of the old world after the burning, will be disposed of, by the almighty power, and all wise providence of God, it is not easy to say; it is very probable they will be disposed of under ground: all the wicked that ever were in the world, will be under the feet of the saints in the most literal sense; they will tread upon the very ashes of the wicked.—Mal. 4:3. II. As to the questions.—1. What will become of the new earth, after the thousand years of the reign of Christ and his saints on it are ended? whether it will be annihilated or not? My mind has been at an uncertainty about this matter; sometimes inclined one way, and sometimes another; because of the seeming different accounts of it in Isa. 66:22, where it is said to remain before the Lord, and in Rev. 20:11, where it is said to flee away from the face of the Judge.\* My last and present thoughts are, that it will continue forever.—Rev. 20:11. 2. Who the Gog and Magog army are, that shall encompass the camp of the saints when the thousand years are ended? They are the rest of the dead, the wicked, who live not till the thousand years are ended. 3. What the fire will be, which shall come down from heaven, and destroy the Gog and Magog army? The wrath and indignation of God.

### The Lost Chapter of the Acts of the Apostles.

Our brethren in England continue to have a little quiet amusement occasionally, at the expense of those successors of the apostles who tax those for their support who do not attend on their ministrations. It needs no extraordinary sagacity to perceive that the Church and State system in England is reeling and ready to fall. The secessions to Rome—the controversies in its own bosom on vital points of faith, are silently sapping its life, while the Dissenters are increasing in numbers and strength of organization day by day.

N. Y. Recorder.

### The History of the Raising of a Church Rate at Corinth by the Apostle Paul:

Supposed to be a continuation of the eighteenth chapter of the Acts of the Apostles, recently discovered in an ancient manuscript of the New Testament, in the library of Hereford Cathedral; and translated out of the original Greek by one of the canons, for the edification of the conscientious members of the Church of England, and the conviction of schismatical Dissenters.

Verse 29. Now it came to pass, while Paul tarried at Corinth, that he made a rate of twopence in the pound upon the Jews, and upon the Gentiles, and upon the Church of God: and the rate was upon this wise:

30. When the brethren came together on the first day of the week, Stephanus, which was

the first fruits of Achaia, being churchwarden that same year, moved that a rate should be made of twopence in the pound for the mitre of Paul, and for his apron, and for the wine, and for the bell-ringers, and for the organist, and for the painted window, and for the beadle, and for the grave-digger, and for the clerk.

31. So a brother, whose name was Aristarchus, seconded the motion.

32. And Paul, the Lord Bishop of Achaia, sat in the chair, in his rochet, and the very reverend Gaius, dean of Corinth, sat at his right hand.

33. And a man, whose name was Albinus, rose up straightway in the midst, and said that he was ashamed that the saints should not pay for their own religion, but that they should lay a burden on the Jews and on the Gentiles that believed not, making the truth to become utterly an abomination unto them.

34. But the brethren lifted up their voices in the vestry, with one accord, and cried mightily for about the space of half an hour, Turn him out! and they threw dust in the air, and made no small stir, stamping with their feet, and hissing; insomuch that Albinus was put to shame, and held his peace.

35. And Paul the apostle took the vote, and the brethren lifted up their hands, and they made a rate and a decree that the saints, and the heathen, and the Jews, should offer willingly of their substance twopence in the pound, and that whosoever would not pay, should be delivered unto the keeper of the prison, and that his goods should be sold until he had paid all that was due.

36. And the churchwardens departed, and they gathered up the money of them that believed, and put it into a bag; and afterwards they went to the Gentiles, and to the Jews which believed not.

37. And they came to the house of one Silvanus, and he was a Hebrew of the Hebrews, and a ruler of the synagogue, and gave alms unto the people: but he knew not the gospel, neither consorted he with the church which was at Corinth.

38. And when the churchwardens demanded of him his rate, behold he refused to pay, for he said in his heart, Lo! are not all these Nazarenes? and I believe not their words.

39. So the brethren departed from the habitation of the chief ruler of the synagogue, and hasted unto the assembly of the saints; and they rehearsed before the apostles and the elders both the stubbornness of Silvanus, and of the idolatrous Greeks.

40. Then Paul rose up, and they which were with him, and rent his garments, and cried with an exceeding loud voice, "Anathema;" and a young priest, whose name was Tertullianus, did in like manner, and his countenance fell.

41. And Paul spake, and said unto the churchwardens and unto the beadle, Go quickly unto the street which is called Straight, unto the house of the ruler of the Jews, nigh unto the gate of the city, with staves in your hands, and carry away suddenly his table, and his bed, and his silver jug, and his spoon, and the spoon of his wife, and whatsoever he hath, and bring them into the market place, and sell them unto all that pass by, until the rate shall be paid.

42. And if he will shut up the door of his house, behold, ye shall break into it; and if he hold fast to his table, or his bed, or his jug, or his spoon, or anything which is his, ye shall smite him with your truncheon very grievously, and carry him away to the dungeon, and give him the bread of affliction, and the water of affliction, for six months, until he repent.

43. So the churchwardens went their way, and they took with them a brother whose name was Phlegon, which was the beadle of the church; and he was arrayed in scarlet apparel for glory and for beauty, and he had a cocked hat upon his head, and a staff like unto a weaver's beam in his hand.

44. And they came unto the house of the ruler of the synagogue, and he looked forth from his window, and commanded the damsel to make fast the door against the Nazarenes.

45. Now the brother whose name was Phlegon was a very fat man; and he ran unto the door in the greatness of his strength, and smote it with his side till it opened, and they entered in.

46. And the churchwardens said unto Silvanus, that they were sorry exceedingly, but that such was the law, that the Apostolic Church must needs be supported by the goods of them that believed not, and moreover that the Jews and idolaters might come unto the church if they chose.

47. So Phlegon looked up to heaven, and seized upon the table, and upon the jug of the ruler, as Paul had commanded, upon his silver spoon also, and upon the spoon of his wife, which he had given her.

48. And Silvanus held fast with his hand upon the table. Then Phlegon sighed, and took him by the beard, and smote him upon the head, so that he fell upon the earth. And his wife and his little daughter lifted up their voices and wept.

49. Then the churchwardens and the beadle

took the bed, and the table, and the jug, and the spoon of Silvanus, and they departed unto the market-place, mourning over his unbelief, and sold them unto them which passed by, and payment was made.

50. Then they returned, and told Paul, and Gaius the dean, and Peter, and Nicholas, and Martin, and Sanctus, and Tertullianus, the priests; and they rejoiced greatly, and all the saints which were with them, at that which was done.

51. And great fear came upon the slaves, and upon the heathen, and upon the Jews, and they paid the rate of twopence in the pound, and all men glorified the power of the Church and of the Apostles.

52. And Paul gave a parish with light duty, and a living in Macedonia, unto the sons of the churchwardens; and they gave unto Phlegon, the beadle, soup for the comfort of his body, and blankets, and an allotment at Christmas, for the zeal which he showed.

### Note by the Translator.

Members of the Church of England will undoubtedly receive with due thankfulness and joy the above long lost and unexpected proof of the lawfulness and apostolic character of all parts of the established religion. The sixth Article of our Church justly says, that "whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith;" and therefore the preceding fragment will certainly be welcomed by all lovers of the Church, as an additional argument for enforcing payment of church-rates on sectaries and dissenters. We may venture to express the hope, that henceforth no false delicacy will prevent the pious clergymen of this city and diocese from convincing the nonconformists that it is the intention of the hierarchy, as descendants of the apostles, to maintain the pure and matchless Church by law established, in its just and rightful supremacy.

This curious fragment has been put forth in this city, much to the indignation of high-churchmen, who assert, notwithstanding the declaration of the title, that it is a profane parody of Scripture made by a Dissenter. I would only remark, that it is somewhat strange that these persons should so earnestly contend for the lawfulness of *doing* what they think it wicked to *express* in the style of the apostolic historian.

A NONCONFORMIST.

### A Scene upon Mount Olivet.

BY JESSIE GLENN.

It was a splendid morning! The golden sun had but just risen over the hills of Jerusalem, and as the bright and beautiful rays fell upon the magnificent mosques and minarets of this celebrated city, then glanced down to the usually thronged streets below, they revealed but now and then a solitary pedestrian, for it was yet far too early for many to be seen abroad.—It was morning—bright, beautiful morning! that hour when nature seems to have arrayed herself in her fairest attire, and the sparkling dew-drops that lie upon each spire of grass, and nestle away in the lily cups, seem as it were her diadem of jewels. It was at this calm and peaceful hour, that a little group might be seen passing through the East, or Beautiful gate of the city, and wending their way towards the Mount of Olives, that rose before them in all its beauty. Slowly they walked, and sadly, it would seem, from the bowed head and speaking countenances of many of the little band, while the One they seemed to follow turned ever anon to speak, in low, sweet tones, words of encouragement and advice. Slowly they walked along over the valley, crossing the brook Kedron, and then silently commenced to ascend the green side of the lovely mountain, whose beautiful trees afforded a sweet shade from the hot rays of the sun. No word was uttered by the little company, as with thoughtful brows and wondering looks they followed the footsteps of their Lord; and as silently did our Saviour pass for the last time, over that well-known path, while ever and anon as he advanced would he glance back, with a look full of affection, to the scenes he was leaving, each spot of which was so familiar to his eye. There, upon yonder hill, rose the city of Jerusalem, which he had so loved and traversed, and over whose fate he had shed so many tears of the deepest bitterness! Here, at the foot of the mountain, and about two miles east from Jerusalem, lay the little village of Bethany—the loved abode of the widowed Martha, her sister Mary, and his dear friend Lazarus; that calm retreat, where many an hour of his weary pilgrimage on earth was passed, free from the taunts and jeers, the buffetings and scorn of the careless crowd. How beautiful did it seem to him, as his eye fell on the well-known spot! how calm and peaceful! But Jerusalem and Bethany were not all that Jesus gazed upon with looks of love, in parting from the world; for as his eye wandered over the beautiful landscape, it fell upon a lovely garden, situated between the foot of the mountain and the waters of the Kedron,

and filled with dark-green olive trees. He started as he gazed upon it, for he knew it well, and sad memories clustered around that little inclosure. There was the spot where he had agonized; there he had prayed at the midnight hour; there he had suffered; there he had sweat great drops of blood, in the agony of his soul; and there, too, he had been so cruelly betrayed. It was a mournful, but a well-known spot to him, and long his eye lingered upon its walks. But moments fled, and at length he stood with his loved disciples upon the middle summit of Mount Olivet, and there he paused with his dark eyes fixed upon the wondering faces of his followers. But see yon crimson cloud, that rises in the east, and steals along through the azure skies. How superb is its crimson hue! how magnificent its bordering of glittering gold, and lining of shining silver; and how majestically it sails along until it fairly encircles the holy mountain, where it pauses in all its splendor. The Saviour's eyes are fixed upon it for a moment, while a smile steals o'er his lips; but then they fall again upon the anxious company, and with a glance of deep affection and unchanging love, he lifts up his hands and gives them his parting blessing; and in the very act, with his arms still outstretched as if to clasp them to his bosom, he is lifted from his feet and borne away, up, up, higher and higher, until the crimson cloud, which has parted to receive them, closes over him, and they see him no more. Long that little group stand with their wondering eyes fixed upon the spot where he has disappeared. Long and steadfastly they gaze, hoping to catch another glimpse of that loved form, but all in vain. Yet still the gaze went on, nor did they see, in its intensity, two strangers added to their number.—How splendid were those angel forms! how splendid, yet how strange! They were the citizens of Heaven, and their folded wings and snow-white garments were more dazzling than the eye of man is accustomed to gaze upon.—But hush! they speak, and their low, full tones, seem like a strain of music, so sweetly melodious is the sound. "Ye men of Galilee," they say, "why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The words had scarcely died away, when the awe-stricken company stood once more alone, and with hearts full of wonder and surprise, they slowly wended their way again down the mountain side, and returned to Jerusalem, with souls filled with adoration and praise.

Christian Intelligencer.

### "The Lord Knoweth Them that are His."

Who knows them? The Lord, the omnipotent Creator and Governor of all things.—Whom does he know? His—his people, his chosen people, his adopted children. He knows their wants, dangers, trials, and sufferings. He pities, loves, and defends them. Though mingling with thousands, though languishing in solitude, though oppressed with poverty, scorned by the world, and sinking in death, he knows them. Precious truth! How full of meaning! Who can tell how much it involves? Come what will upon us, it comes not unbidden.—It goes not, till it has accomplished its object, refined our spirits, and prepared us for rich tokens of his grace.

Does the Lord know us? Then what do we care about being known by the world? Let others sigh for this distinction. It is enough for us that we know God, or rather are known of God. Here is honor and glory. Who can tell of a nobler ancestry, of rarer associates, or a richer inheritance? Titles must perish, kingdoms must vanish, and crowns must lose their lustre, but God knows us. What then? Why, then we shall know even as we are known.

Genesee Evangelist.

### Time is Passing—Catch the Blessing.

As the years pass along in their monotonous round, they weave for us a mingled web of happiness and woe. And they only have learned the true philosophy of life who gather up the endearments and pleasures of its short day, and as they fall in their pathway from heaven receive and enjoy them with thankful hearts.

Many go through life overlooking present good, looking only to the future for happiness; but if we will only open our eyes and hearts to the sweetness and beauty of every day, and rejoice in each good, as the gift of our Father, who knows and supplies our wants, the fullness of our gratitude would fill our eyes with tears of joy.

Our own domestic comforts, our social pleasures, the drops of mercy that fall upon our hearts at the morning and evening sacrifice—the resignation given us to bear our trials and daily perplexities,—all these, and more, should awake us to the deeper meaning of life, its duties, and its fullest, highest enjoyments, and then we should catch the blessing.

Mrs. L. G. Abell.

### Spiritual Life.

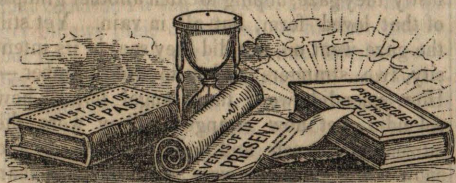
A life of formality, listlessness, and inactivity, is far from being a spiritual life. Where these

\* It was the old earth that was to "flee away," not the new.—The new appears because the old had passed away. Compare Rev. 21:1.—Ed.



things are habitual and predominant, they are infallible symptoms of spiritual death. It is true, believers are subject to many sickly qualms and frequent indispositions; yea, at times their languishments are such that the operations of the vital principle within them are hardly discernible to themselves or others; and the vigor of their devotion, in their most sprightly hours, is checked and borne down by the body of death under which they groan. Yet still there is an inextinguishable spark of life within, which scatters a glimmering light in the thickest darkness, and sometimes shines with illustrious brightness. The pulse of the spirit, though weak and irregular, still beats. There is an active power that reluctates and struggles against the counter-strivings of the flesh; that, under the greatest languor, puts forth some weak efforts, some faint essays, and, under the actuating influence of the Divine Spirit, invigorates the soul to "mount up with wings like an eagle, to run without wearying, and walk without fainting." And Oh! the joy, the pleasure of such heavenly activity! We therefore may write Tekel on the dull, inoperative religion of many; it serves for no end, but to prove them dead in trespasses and sins. The design of the whole dispensation of God's grace towards fallen sinners, is their vivification to holiness, "that they may bring forth fruit unto God."—Rom. 7:4; and sure where that design is not obtained, there can be no true religion. Let us, therefore, beware lest we should have a name to live, while we are dead.

Davies.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 16, 1850.

### THE PRESENCE OF THE LORD.

BY REV. H. BONAR.

To love in absence, though with the knowledge of being beloved, and with the certainty of meeting ere long, is but a mingled joy. It contents us in the room of something better and more blessed, but it lacks that which true love longs for, the presence of the beloved one. That presence fills up the joy and turns every shadow into brightness. Especially when this time of absence is a time of weakness and suffering, and endurance of wrong; when dangers come thickly around, and enemies spare not, and advantage is taken by the strong to vex or injure the defenceless. Then love in absence, though felt to be a sure consolation, is found to be insufficient, and the heart cheers itself with the thought that the interval of loneliness is brief, and that the days of separation are fast running out.

It is with such feelings that we look forward to our meeting with Him "whom having not seen we love," and anticipate the joy of being for ever "with the LORD!" The day of meeting has in it enough of gladness to make up for all the past. And then it is ETERNAL. It is not meeting to-day and parting to-morrow; it is meeting once and for ever. To see him face to face, even for a day, how blessed! To be "with him" for a life-time, or an age, even though with intervals between, how gladdening! But to be with him for ever,—or *always*, as it stands in the original,—this surely is the very filling up of all our joy.

Has not the LORD, however, been always with us? Has he not said, "Lo, I am with you always, even unto the end of the world?" Yes. Nor ought the Church to undervalue this nearness, this fellowship. It is no shadow of fancy; it is reality. It is that same reality to which the LORD referred when he said, "He that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him" (John 14:21); or, as the old versions have it, "will show mine own self to him." For when JUDE put the question, "LORD, how is it that thou wilt manifest thyself to us, and not unto the world?" that is, "how shall it be that the world shall not see thee, and yet we who are living in the world shall see thee? how is it that we shall have thy presence, and yet the world have it not?" "Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

So that thus we have had the LORD always with us, nay, making his abode with us. It was when we first gave credit to the Divine testimony concerning the free love of God, in the gift of his Son, that we drew nigh to him and he to us. It was then that he came in unto us, and took up his abode with us. It was when we heard his voice and opened the door,

that he came in to sup with us. And it is this conscious presence,—this presence which faith realizes, that cheers us amid tribulation here. In the furnace we have one like the Son of man to keep us company, and to prevent the flame from kindling upon us.

But this is, after all, incomplete. It is the enjoyment of as much fellowship as can be tasted in absence, but it is no more. Nor is it intended to supersede something nearer and more complete,—far less to make us content with absence. Nay, its tendency is to make us less and less satisfied with absence. It gives us such a relish for intercourse, that we long for communion more unhindered,—eye to eye and face to face. This closer intercourse, this actual vision, this bodily nearness, we are yet to enjoy. The hope given us is to be "with the LORD,"—with him in a way such as we have never been.

Let no one despise this nearness, nor speak evil of it, as if it were material and carnal. Many speak as if their bodies were a curse,—as if matter were some piece of mis-creation to which we had unnaturally and unhappily been fastened. And others tell us that actual intercourse, such as we refer to, the intercourse of vision and voice, is a poor thing, not to be named beside the other, which is, as they conceive, the deeper and the truer.

But is it so? Is matter so despicable? Are our bodies such hinderances to true fellowship? Is the eye nothing, the ear nothing, the smile nothing, the embrace nothing, the clasping of the hand nothing? Is personal communion a hinderance to earthly friendships? Can the friend enjoy the friend as well afar off as near? Is it no matter to the wife though her husband be unseen and distant? Granting that we can still love and receive love in return, is distance no barrier, does absence make no blank? Do we slight bodily presence, visible intercourse, as worthless, almost undesirable? Is not the reverse one of the most deep-seated feelings of our nature? And is it not to this deep-seated feeling that the incarnation appeals? Is that incarnation useless, save as furnishing a victim for the altar,—and providing blood for the cleansing of the worshiper? No. The incarnation brings God nigh to us in a way such as could not have been done by any other means. He became bone of our bone and flesh of our flesh, that we might have a being like ourselves to commune with, to love, to lean upon.

In that day when we shall be "with the LORD," we shall know to the full the design of God in the incarnation of his Son, and taste the blessedness of seeing him as he is.

The time of this meeting is his coming; not till then. Before that there is distance and imperfection. I know that in the disembodied state there will be greater nearness and fuller enjoyment than now.—And this the apostle longed for when he had the "desire to depart and be with CHRIST, which is far better." Even before the resurrection there is a "being with CHRIST," more satisfying than what we enjoy here; a "being with CHRIST" which is truly "far better." Nor would I disparage the blessedness. But still this is not to be compared with resurrection-nearness, and resurrection-fellowship, when, in a way up till that time unknown, we shall be introduced into the very presence of the King, all distance annihilated, all fellowship completed, all joy consummated, all coldness done away, all shadows dissipated, and "so we shall ever be with the LORD."

But, for the better understanding of this subject, let us look to the way in which the apostle handles it in administering comfort to the Thessalonian Church, some of whom had been giving way to immoderate grief for the dead.

The grief of the heathen was immoderate, and their expressions of it equally so. No wonder.—Their hearts beat with as firm a pulse as ours, and natural affection was as strong with them as with us. The husband mourned the wife, and the wife the husband; the parent mourned the child, and the child the parent; friends wept over the grave of friends. The breaking of these ties was bitter; and the special sting was, that they had no hope of reunion.—Death to them was a parting for ever; not as when one parts in the morning to meet at even, or as when one parts this year to meet a few years hence. It was a hopeless separation. At the best it was a vague uncertainty, to which deep grief gives no heed; more commonly it was despair. Their sorrow was desperate, their wound incurable.

The Thessalonian saints were sorrowing as those that had no hope, as if they had buried their beloved brethren in an eternal tomb. For this the apostle reproves them. He points out the hope,—a sure hope, a blessed hope, a hope fitted to bring true comfort. "Them that sleep in Jesus will God bring with him." They are not lost; they have only been laid to sleep by Jesus, and he will awake them when he returns, and bring them up out of their tombs.—Their departure cannot be called dying, it is only sleeping. It has nothing of the despair of death about it. Death has lost its sting; the shroud its

gloom; the grave its terrors. It is an end of pain; it is a ceasing from toil. "Blessed are the dead that die in the LORD, for they rest from their labors."

But the apostle looks beyond the resting-place.—"Thy brother shall rise again." God himself will uncover their tomb and call them up, at the return of Him who is the resurrection and the life. And this, says he, "we say unto you by the word of the LORD." He gives this consolation to them as a *certainty*; having in it nothing vague or doubtful; a certainty proclaimed by himself and resting on the LORD's own words to his disciples ere he left the earth, regarding his advent, and the gathering of his elect to him.

The LORD is to come! This is the certainty.—The LORD is to come! And in that coming are wrapt up all the hopes of his saints.

Of these saints there will be two classes when he comes. 1. *Those that are alive and remain*; the last generation of the Church. For, says the apostle elsewhere, "We shall not all sleep, but we shall all be changed."—1 Cor. 15:51. 2. *Those that have fallen asleep*; these forming the larger number, doubtless; for the sleeping ones of all ages shall be there. It might be supposed that the living ones would have the advantage, as being alive when the LORD arrives. But, no. It is not so. They may have some advantages. They never taste death.—They are like ENOCH and ELIJAH. They know not the grave. They see no corruption. In their case soul and body are never separated. They do not meet the king of terrors, nor fall under his power.

These are privileges; and yet it might be said, on the other hand, that these saints do not taste the gladness of resurrection; that they are not conformed to their LORD in this, that he died and rose. Still the end in both cases is the same,—the one shall have no advantage, no pre-eminence over the other. Both are "presented faultless before the presence of his glory with exceeding joy;" both *equally faultless*, though each has undergone a different process for the accomplishing of this. Thus, the one being changed and the other raised, they are formed into one company, marshalled into one mighty army, and then caught up into the clouds to meet the LORD in the air.

The particulars of this coming, in so far as the apostle gives them, let us briefly look into. *The LORD himself shall descend from heaven.* The same JESUS that ascended; he who loved us and washed us from our sins in his own blood; he—his own self—shall come—come in like manner as he was seen go into heaven. *With a shout.* This is the shout of a monarch's retinue, the shout of a great army.—Just as God is said to have gone up with shouts, so is he to return; return with the shout of the conqueror, the shout of triumph. *The voice of the archangel.* A solitary voice is then heard making some mighty announcement, such as that of the angel standing upon the sea and earth, and proclaiming that there should be time no longer (Rev. 10:6); or of that other angel, with whose glory the earth was lightened, crying with a loud voice, Babylon is fallen (Rev. 18:2); or of that other angel, who cried with a loud voice to all the fowls of heaven, "Come, gather yourselves unto the supper of the great God."—Rev. 19:17. *The trump of God.* It is elsewhere called "the last trump."—1 Cor. 15:52. It is God's own trumpet, the trumpet that awakes the dead; not a voice merely,—as if that were too feeble for such a purpose, nor a common trumpet, but the trump of God, one that can pierce the grave and awake the dead.

These are the steps and the accompaniments of the advent. There is the first shout of the angelic host, as the Redeemer leaves his seat above to take possession of his kingdom here. This shout is continued as he descends. Then, as he approaches nearer, the multitude of the heavenly host is silent, and a solitary voice is heard, the voice of the archangel uttering God's message; then comes the trumpet that calls forth the sleeping just. They obey the call. They arise. No holy dust remains behind. They put on immortality. Then, joined by the transfigured and glorified living, they hasten upwards to the embrace of their beloved LORD.

It is into "the clouds," or "cloud," that they are caught up; that cloud, or clouds, which in all likelihood rested above Eden, making it the place of "the presence of the LORD" (Gen. 3:8; 4:14, 16); which appeared to MOSES at the bush; which led Israel over the Red Sea and through the desert; which covered Sinai; which dwelt in the tabernacle and in the temple; which ISAIAH saw; which EZEKIEL described; which shone down upon the Son of God at his baptism and transfiguration; which received him out of sight at his ascension; which STEPHEN saw when breathing out his soul; which smote SAUL to the ground on his way to Damascus; which, last of all, appeared to JOHN in Patmos; and which we know shall yet re-appear in the latter day. Into this cloud of the Divine presence, this symbol of the excellent glory, JEHOWAH's tent or dwelling-place, the ark of our safety against the flood of fire, shall the

saints be caught up when the LORD appears, and the voice is heard from heaven, "Awake and sing, ye that dwell in dust;" and as it was said in Israel, "the song of the LORD began with trumpets," (2 Chron. 29:27,) even so with the trump of God shall our resurrection-song begin.

Thus with songs shall we go up on high; our songs in the night being exchanged for the songs of the morning. They shall be "songs of deliverance," with which we shall then be "compassed about" in that day when we get up into our "hiding-place" to be "preserved from trouble" (Psa. 32:7); when we "enter into our chambers" and "shut our doors about us," until "the indignation be overpast."—Isa. 26:20. No longer in a strange land or by the rivers of Babylon shall we sing our songs; no longer in "the house of our pilgrimage" or in the wilderness shall we make melody; but in the King's own presence, in the great congregation, in the New Jerusalem which cometh down out of heaven from God. Then "standing upon the sea of glass," and beholding the "judgments of God made manifest," (Rev. 15:2-4,) as Israel did when Pharaoh and his chariots sank like lead in the mighty waters, we sing the song of MOSES and the song of the Lamb.

Thus "caught up" into the cloud, we meet the LORD "in the air," as those do who go forth to meet a friend already on his way to them (Acts 28:15); we meet him, in order that, being there acquitted, acknowledged, and confessed by him before his Father and before the angels, we may form his retinue, and come with him to execute vengeance, to judge the world, to share his triumphs, to reign with him in his glorious kingdom.—Zech. 14:5; 1 Thess. 3:13; Jude 14; Rev. 2:26; 3:21.

Thus "meeting the LORD," we are to be "ever with him." He with us and we with him for ever. "So shall we ever be with the LORD;" that is, "as we then shall meet, so we shall never part," as is our meeting, so is our eternal communion, our continuance in the presence of his glory. We shall see him face to face, and his name shall be on our foreheads. Sitting upon the same throne, dwelling under the same roof, hearing his voice, having free access to him at all times, doing his will, going forth on his errands,—this shall be the joy of our eternity.—No distance; that is annihilated. No estrangement; that is among the things that are absolutely impossible. No cloud between; that is swept away and cannot re-appear. No coldness; for love is always full. No interruption; for who can come between the Bridegroom and the bride? No change; for he makes us like himself, without variableness.—No parting; for we have reached our home to go out no more. No end; for the duration of our fellowship is the life of the Ancient of days, of Him who is "from everlasting to everlasting."

"With the LORD!" It would be much to be with ENOCH, or with ABRAHAM, or with MOSES, or with ELIJAH, or with PAUL; much to share their fellowship, to have converse with them on the things of God and the story of their own wondrous lives; how much more to be "with the LORD!" To be like PETER at his side, like MARY at his feet, like JOHN in his bosom. To have met him in the streets of Jerusalem, or by the sea of Galilee, or at JACOB'S well; to have heard him name your name and salute you, as he passed, with the wish of "peace;" to have dwelt in the next house to his at Nazareth, to have been a guest at the table of LAZARUS when he was there, to have slept under that roof, it might be in the apartment next the LORD of glory! How much should we have valued privileges such as these, treasuring them in memory, like gold! Nay, even to hear the tidings of his love, to have a message from him, to be told that he was gracious to us and kept us in mind, to be any where beyond the reach of sin and pain, how much! Oh, what then must it be to be "with the LORD,"—with him in his glory; "with him," as the friend is with the friend; "with him," as the bride is with the bridegroom; saying without fear or check, "Let him kiss me with the kisses of his mouth, for thy love is better than wine;" and hearing him say in return, "Thou art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one turn of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine!"—Sol. Song 4:7-10.

"Ever with the LORD!" This soothes all sorrow and sums up all joy. If even here we can say so gladly and so surely, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in CHRIST JESUS our LORD," how much more gladly and surely shall we be able to say it then!

For ever to behold him shine,  
For evermore to call him mine!

This is what we look for; this is our watchword and our song even in the day of absence and sorrow;



and it is this that makes the expected morning so truly a morning of joy. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. 17:15.

#### ADVENTISM.

The "Advent Herald," of Nov. 2d, says, editorially, "Our chief work has been to bring before the church and the world the doctrine of the speedy personal advent of the Lord Jesus Christ, and his reign on earth." Mr. Himes says he has been hindered in this work somewhat, but not turned aside from it. We gather from these remarks that Mr. Himes and his coadjutors have had some good lessons on the folly of attempting to fix the precise time of Christ's appearing. Experience is teaching the Adventists some things which they could not or would not learn from chronological tables, with Father Miller's arithmetic to help them.

(Boston) Congregationalist.

We have not been hindered by any such lessons. Satan had hindered us somewhat in another way.

We freely confess that we have learned that we may not fix on the "precise time of CHRIST's appearing." But we have yet to learn that the "precise time" is any essential part of the evidence of his near coming. As far as the chronology of the events are concerned, we are not far from the termination of the prophetic periods,—our opponents being judges. BENJELIUS and WESLEY assigned their termination in 1836; HANS WOOD, Esq., of Rosemead, in the county of Westmeath, Ireland, in 1787, first suggested the connection of the 70 weeks as a part of the 2300 days, which he judged would bring their termination in 1843. This, Dr. HALE says, is "the most ingenious of its class," and was considered by him as worthy of being republished in the *Inspector*, in 1799, and afterwards in the *Orthodox Churchman's Magazine*, 1803, and again in his *New Analysis of Chronology*, in 1809, v. 2, p. 664; Mr. MILLER accorded with that view, and if he thus sinned, he sinned with others who had before "fixed times."

Mr. HABERSHON, and others, fixed on 1844; WOLF, and others, on 1847; FABER, SCOTT, and others, have fixed on 1866; WOOD and HALE, 1850; Bishop NEWTON, 1866-1887; LOWMAN, 2016; Sir ISAAC NEWTON, 2132, 2370, 2436, or says he, "some other epoch which time will discover."—p. 123.

Mr. MILLER therefore was not alone in endeavoring to understand the "arithmetic" of sacred chronology, or of applying the same principles of interpretation to its elucidation. To sustain this, we have the following testimony from Prof. BUSH, who, when he wrote, was in full fellowship with the theologians of the "new school," as an authorized interpreter of Scripture:

In writing to Mr. Miller he says: "I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetic time for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and a host of others who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so far out of the way as to affect any of the great interests of truth or duty."—*Ad. Her.* Vol. 7, p. 38.

In writing to Professor Stuart, he says:—"I am not inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the year-day calculations of prophecy, I am abundantly satisfied, and I confess, too, at once to the pleasure that it affords me to find that which is sustained by age is also sustained by argument." Again he says: "Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put in all ages upon the oracle of Daniel, respecting the SEVENTY WEEKS, which by Jews and Christians have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject, and Eusebius tells us (*Dem. Evangl.* viii. p. 258.—*Ed. Steph.*) that this interpretation in his day was generally, if not universally admitted." "It is plain that this canon of interpretation is no modern novelty."—*Hierophant*, Vol. 1, p. 243.

He thus admits that in our arithmetic there has been no serious error. It is the event that he dissented from. Dissenting from the literal interpretation of the Scriptures which speak of the reign of CHRIST, as we suppose the *Congregationalist* does, he was obliged to go from one principle of the new school to another, and finally embraced Swedenborgianism. Could he have been convinced respecting the event, he would have been saved from any such conclusions. To save the readers of the *Congregationalist*, and others, from such a resort, we are still occupied in keeping "before the Church and world the doctrine of the speedy personal advent of the Lord Jesus CHRIST, and his reign on earth." For between the conclusions of Prof. BUSH and the doctrine of the personal reign, there is no consistent middle ground. The latter can be opposed only by a system of in-

terpretation, which, applied to the doctrine of the resurrection of the body, the end of the world, and the judgment, would equally spiritualize those. Consequently, when theologians shall once lend their intellects and hearts to consider the question, they will find themselves involuntarily drawn towards Swedenborgianism, or Millenarianism. Let the *Congregationalist* try it and see. It is a want of familiarity with the whole subject in dispute, and generally an indifference to it, that keeps men in their intermediate position.

Prof. BUSH is still as confident that the spiritual fulfillment is about to transpire, as we are of the literal. He says, in the *Anglo American New Church Repository* for October:

"The 'Advent Herald,' in reply to a correspondent, who is doubtless in a quandary as to the continuance of our mundane sphere beyond the time of father Miller's prediction, remarks:—'We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is, the passing of the time. Why this has passed is a mystery to us, which we wait to have revealed. Should we hear any sound reasons for explaining the disappointment, we shall be prompt to present them.' We will venture to suggest one, viz., that the fundamental principle of interpretation on which the whole theory rests is an utter fallacy throughout. There is no such event intended by inspiration as is anticipated by Adventists. What else can you make of it, good people? Your calculations, you contend, are all sound, and yet the event which, given the data, ought to occur does not occur. What is the inevitable inference but that your postulate is false? You are looking for an accomplishment in the natural sphere of what is to take place in the spiritual. How can you but be disappointed? The 'mystery' which you are waiting to have revealed will obstinately remain a mystery, notwithstanding all your chronology and wonderment, till you turn from the letter to the spirit, and then you will see that the grand event is even now upon us."

We say, that as these events have not occurred spiritually, no more than they have physically, that the passing of the time is no more a disproof of the one than of the other.

#### BLISS' SACRED CHRONOLOGY.

DEAR BRO. HIMES:—I have for some time intended to say a few words in reference to "Bliss' Sacred Chronology." All who are interested in the subject of prophecy can but feel an interest in that of sacred chronology; and must have felt, many times, the need of some more solid basis for their chronological data than that which is usually put within their reach. In the work before us, we have such a desideratum. It is concise and yet full; enough being said on each point to make it clear, without confounding the thoughts of the student with a multiplicity of words. It possesses all the real excellencies of the larger works, such as Hales' and Usher's, with a correction of their errors, and the absence of much of their superfluities.

The chronological labyrinth of contemporary kings, with the various interregnums, and apparent discrepancies in chronological statements, is perfectly threaded, and made plain for succeeding explorers, so that no doubt many will, like the associates of Columbus, think they too could have made the egg stand on the end in that way. But let such remember that it required Columbus to show them that way.

The astronomical argument, commencing where the sacred Canon leaves us, is invaluable, it furnishes a solid basis for a sound chronological superstructure through all succeeding time. So that whatever chance there may be for small discrepancies in the exact length of any given event, (and that chance is reduced to a very narrow compass,) there can be no doubt as to the great whole. We are manifestly in the very close of the great week, awaiting the "rest which remains for the people of God."

I can most heartily commend this little work to the careful attention and study of all biblical students, as affording a more clear and solid system of chronology than I have ever before met with in any shape, either large or small. I trust it will have a wide circulation. Yours, &c., J. LITCH.

#### The "Kelso Tracts."

BRO. HIMES:—I have just finished a perusal of the three first numbers of the "Kelso Tracts."

No. 1. "Do You go to the Prayer-meeting?" is worthy of being read more than once by those who do go. It will help them to feel that they are engaged in important and noble business, and will awaken a desire to persuade others to go, which object may be greatly promoted by the circulation of this little tract.

No. 2. "Grace and Glory," is "oil and wine" to the spirit of the wounded and fainting pilgrim, who has "tasted that the Lord is gracious"—and yet longs for the open vision of the glory of the "King in his beauty."

The hymn with which this tract closes, combines three rare excellencies—poetry, piety, and truth.

No. 3. "Night, Day-break, and Clear-day."—This tract, though addressed to the unconverted, may be very useful to Christians, especially those who have "left their first love." It is full of "sound

doctrine," and contains fervent appeals to the conscience of those who are ready to perish for lack of the knowledge of God. I do not believe that any who are living in sin can read this tract candidly without trembling. Adventists—and we might say all Christians—would do well to supply themselves with these tracts. But they should not be laid away upon the shelf—for they are not voluntary agents—they should first be carefully read—that the distributor may know what he is distributing—and then, in a prayerful and judicious manner, they should be placed upon their feet in the high-way of perishing humanity.

B. M.

Northboro' Oct. 28th, 1850.

#### Meeting at Holden.

This was the first time we had the pleasure of visiting the brethren in this place. We found but few Advent families in the town, and these are much scattered; but they are happily united in the truth, and in the Lord. They support preaching a part of the time, and keep up their meetings of conference and prayer. But the prejudice of the community against their faith, has prevented their making much progress. The object of our meeting was to get the community out to hear the reasons of our faith, in hope that others might be brought to enjoy with them the blessed hope.

BRO. SHIPMAN and BILLINGS accompanied us there. But few attended the first day, except the friends, but it was a day of interest to all. In the evening Bro. MORLEY arrived, and Saturday morning Bro. C. P. WHITTEN. This morning Bro. BILLINGS gave an interesting dissertation on the nature and importance of sacred music. It was well received, and it will not fail to be profitable.

In the afternoon Bro. MORLEY gave a cheering discourse on the assurance of faith. The people of God were fed, and much encouraged to live wholly to him. In the evening a discourse was given by Elder H. on the faithfulness of God to his church.

Sunday was a day of interest to all. Quite a good attendance. We had a blessed communion season. We parted with the brethren much encouraged for the good cause there.

#### Our Spring, or Anniversary Conferences.

These meetings, as first held, on the voluntary principle, for a free, social interchange of opinions, and to unite our labors and contributions for the promotion of the general cause, were most interesting and profitable. Some things came up in them afterwards which were not, perhaps, at first anticipated, and which, we hope, will be avoided in future.

At the first Conference, we had a series of discourses on the leading doctrines of the Advent faith. These were published and scattered extensively, for the furtherance of the cause. Great good resulted from them. Arrangements are now being made for a series of discourses for our Conferences in New York and Boston next spring. These will be published for the benefit of the cause generally.

#### Grandeur of Faith.

As he that cometh to God by CHRIST is no fool, so he is no little spirited fellow. There is a generation of men in this world that count themselves men of the largest capacity, when yet the greatest of their desires lift themselves no higher than the things below. If they can, with their nets of craft and policy, encompass a bulky lump of earth, O, what a pleasure have they engrossed to themselves! Meanwhile, the man in the tent has laid siege to heaven!—has found out the way to get into the city!—and is resolved, in and by God's help, to make that his own! Earth is a drossy thing in this man's account; earthly greatness and splendors are but like vanishing bubbles in this man's esteem; none but God, as the end of his desires—none but CHRIST as the means to accomplish this his end, are the things counted great by this man. This man's mind soars higher than the eagle, or the stork of the heavens.

Bunyan.

MAGNITUDE OF THE ANCIENT ROMAN EMPIRE.—The immense magnitude of the Roman Empire might well have justified the Roman pride. It covered a million and a half of square miles of the finest portion of the globe. Stretching three thousand miles, from the Atlantic to the Euphrates, and two thousand miles from the northern borders of Dacia to the tropic of Cancer, it was the seat of all the choicest fertility, beauty, and wealth of the world. Imagination sinks under the idea of this prodigious power in the hands of a single man.

Croly.

#### LECTURES ON THE 24th OF MATTHEW.

BY J. LITCH.—LECTURE V.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." MATT. 24:14.

Having in the preceding lectures shown that the events foretold from verse 5th to 13th, are not the signs of the end of the world, or dispensation, but common historical incidents, as common to one age as another, and which were to fill up the course of time, we come now, in verse 14th, to the special sign of the end of the age,—“And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.” We shall therefore inquire,

#### 1. WHAT IS MEANT BY THE GOSPEL OF THE KINGDOM?

And first. It does not mean the gospel in general, which the apostles were commissioned to preach after the resurrection of CHRIST. That is called emphatically, "the gospel of the grace of God." It was to consist especially of an exhibition of CHRIST as a sacrifice for sin, a risen High Priest and Mediator, and returning Judge and King; but without special reference to time.

Secondly. It does mean that form of the gospel which CHRIST and his disciples preached before his death, beginning from JOHN the Baptist, as he said: "From the days of JOHN the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11:12, 13. And again, "The law and the prophets were until JOHN; since then the kingdom of God is preached, and every man presseth unto it."—Luke 16:16.

From these texts we learn that the preaching of the gospel of the kingdom began with JOHN, and continued through CHRIST's ministry. The form of that preaching was, "Repent ye, for the kingdom of heaven is at hand."—Matt. 3:2. Thus preached JOHN the Baptist in the wilderness of Judea. And his auditors understand the phrase as equivalent to an enunciation, "The reign of Messiah is at hand." The appearance of CHRIST was connected with it. "This is he of whom I spake; after me there cometh a man who is preferred before me, for he was before me." "I saw and bare record that this is the Son of God." "Behold the Lamb of God!" The Jews believed in the personality of their Messiah, in his personal presence and eternal reign. Hence, when asked, "What think ye of CHRIST, whose son is he?" they said, "The son of DAVID." Again, when CHRIST remarked, after his triumphant and regular entrance into Jerusalem, (John 12:32,) "If I be lifted up from the earth, I will draw all men unto me;" the Jews answered him, "We have heard out of the law, that CHRIST abideth forever; and how sayest thou, The Son of man must be lifted up? who is the Son of man?" They knew that DAVID, ISAIAH, and other prophets, had foretold his descent from DAVID; and that DANIEL, under the title of Son of man, had foretold his eternal reign. And in accordance with those predictions they must have understood JOHN's preaching.

But when JOHN was cast into prison, JESUS took up his theme. He came into Galilee preaching the gospel of the kingdom of God, and saying: "The time is at hand; repent ye, and believe the gospel."

The language of CHRIST was almost identical with that of JOHN, except that it was rendered more emphatic, by the declaration, "The time is fulfilled."

JESUS, before calling and sending forth his disciples to preach, "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom," &c. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:36-38.

He then called the twelve apostles, qualified, commissioned, and sent them forth to preach the gospel of the kingdom. "These twelve JESUS sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:5-7.

This was clearly an exclusively Jewish mission, with which neither Gentiles, nor even Samaritans, had anything to do. How emphatic the injunction, "Go not into the way of the Gentiles," &c. And their message was but a repetition of what JOHN and CHRIST had previously proclaimed: "And as ye go, preach, saying, The kingdom of heaven is at hand." Their mission was an urgent one, and demanded the utmost expedition in order to its full accomplishment in the prescribed time. "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come."—Matt. 10:23. The connection between this direction and the preceding, should be kept in mind. The Gentiles and Samaritans were both to be left, and "the lost sheep of the house of Israel" alone visited. In going to them, they were to go with expedition from city to city, especially when persecuted; and the reason assigned was, "For I say to you, ye shall not have gone over the cities of Israel till the Son of man be come."

There have been various explanations given of this text. Some supposing it to mean the coming of the Son of man at the destruction of Jerusalem. But to this we object, that there is no evidence that the coming of the Son of man is ever spoken of as to take place then; and no evidence exists that he did then come.

Others refer it to his second coming, and under-



stand "the cities of Israel" to mean the cities of all the world. To this also there exists this most serious objection: their commission only extended to "the lost sheep of the house of Israel," and not to the Gentiles or Samaritans. Hence, we cannot with any propriety extend it to the world at large. There remains but one other theory to which it can be referred, and that is, that it refers to his coming to Zion on an ass and a colt the foal of an ass, in the character of King of Zion, as foretold (Zech. 9:9); and Mal. 3:1, where it is said he should "come suddenly to his temple." From the time he sent forth the twelve, to this appearance, there would not be time for them to go over the cities of Israel.

What then shall be done, to make known the news of his coming kingdom? The remedy provided to supply the lack of service of the twelve is found in Luke 10th. The record of the sending forth of the apostles is found in the 9th chapter. Then chapter 10:1, 2, 9-11, we have a history of the call and commission of the seventy: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. . . . And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." Their message, it will be seen, was the same in substance as that of the twelve that went before them; and it was designed that they should accomplish the work which the others, for want of time, could not fulfil. How much like the present time and circumstances were those in the days of Christ: "The harvest truly is great, but the laborers are few." And will not the same means be appropriate now which availed then? "Pray ye the Lord of the harvest that he would send forth laborers into his harvest." Let us reflect, and inquire, is there not a great lack in this respect? Might we not expect to witness a more abundant supply of laborers, were the exhortation to be regarded and faithfully carried out? Let importunate, prevailing prayer go up to the great Master, to take this work into his own hand and carry it forward, and we may soon expect to see glorious displays of his power and grace.

The proclamation having been made to the Jews, of the speedy revelation of the Messiah to claim his royal rights, he proceeded to the accomplishment of the predictions, by obtaining the use of the ass and colt, as predicted by the prophet Zechariah, and entering the city amidst the acclamations of the assembled nation, who hailed him as "Son of David."—Matt. 21:9. As "King of Israel."—John 12:13. "King of Zion."—John 12:15. "Kingdom of our father David which cometh in the name of the Lord."—Mark 11:10. This was done of set purpose, and did not happen as a fortuitous circumstance. "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee," &c.—Matt. 21:4. That it was by design, is yet further evident from the appeals made to him to put an end to such acclamation, which he declined to do; but rather justified and encouraged them: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"—Matt. 21:15, 16. Also, Luke 19:39, 40: "And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out." It is yet further evident that he was then in the act of asserting his rights of sovereignty, from his conduct in entering and taking possession of the temple, and expelling all intruders, and even refusing to give the rulers, the chief priests, and elders of the people a direct answer by what authority he did those things; but referred them to John the Baptist for an answer to their question.—Matt. 21:12, 13, 25-27. His royal claims were the ground of his accusation before Pilate; and for which he was crucified. And that he was a king was that "good confession" which he witnessed before Pontius Pilate. His accusation was written in Hebrew, Greek, and Latin, and nailed over his cross: "This is Jesus of Nazareth, King of the Jews."

Finally, Jesus himself declared, after his entrance into Jerusalem and the temple, and his rejection by the rulers, "now is the judgment (*κρισις*, crisis or turning point,) of this world." Up to that point it was possible for the world to have enjoyed a visible theocracy for all future time; but that possibility then passed away. But having already dwelt largely on the subject of the Jewish probation, and its end at the time in question, I shall not pursue the subject further in the present discourse. I think it has been clearly shown from the history of John, Christ, the twelve, and the seventy, and their preaching, that the phrase, "Gospel of the kingdom," signifies an enunciation of the fact of the near approach of the kingdom of God, in an emphatic sense.

We shall next consider the declaration of Christ:

"THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS."

We have seen the limited field to which "the gospel of the kingdom" was restricted in the days of Christ, and the limited time for its promulgation. The object was, to notify those who had enjoyed the teachings of the law and the prophets concerning the coming of the Messiah to reign, that the period had arrived, and that in order to the national enjoyment of the blessings of that reign, they must repent and become a holy people. But the object was not gained. How few who attended on John's ministry and bap-

tism, were found among the followers of Christ after his resurrection! The decisive hour arrived, and Christ was compelled to pronounce the sentence in all its awful severity, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The parable of the marriage of the king's son, recorded in the 22d chapter of Matthew, is a formal declaration of the postponement of the establishment of "the kingdom of heaven," from the first to the second Advent, and day of judgment.

"The kingdom of heaven is like a certain king which made a marriage for his son."

1st. There were invited guests, who were to be called when the time came. These were called and refused to come, and abused, maltreated, and slew the servants who called them.

2. The king was angry, and slew those murderers and burned up their city. He said, "The wedding is ready, but they which were bidden were not worthy." Thus far we have the history of the Jews in this transaction.

3. A call, or invitation, is sent out to all who can be found, to become guests at the marriage.

4. The work of invitation proceeds till the day of judgment, when a selection is made of such as have a wedding garment, to go in and enjoy the festivity of the occasion; and such as have not that needful preparation, are to be cast out into outer darkness. It is to invite guests to the final celebration of the marriage festival, that the gospel has been sent into all the world, from Christ till now; the same as the law and the prophets were, from Moses till John, to invite the Jews. That preaching of the gospel of the kingdom was the call to come to the marriage. So, also, there is to be another call in all the world, announcing the nearness of the kingdom, for a witness to all nations, immediately prior to the coming of the King to view the guests and make his selection. How necessary, then, to have on the wedding garment!

"Jesus thy blood and righteousness.

My beauty are, my glorious dress;

'Midst flaming worlds, in these arrayed,

With joy shall I lift up my head."

"That I may be found in him," said Paul, "not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Philip. 3:9. No other robe will be a passport to the marriage supper of the Lamb.

The question is frequently asked, Who is the man in the parable, not having on a wedding garment? I reply, the same as Jesus informs us, the representative of the many. "For many are called, but few are chosen." The invitation has been sent into all the world, but few have so far heeded it, as to make the needful preparation to enter in to the supper. But just as certainly as God sent forth and slew the Jewish nation and burned up their city, for their slight of the invitation of former times, so certainly will he cast into outer darkness, all who fail to be clothed in a robe of righteousness, when the feast shall now be celebrated. "There shall be weeping and gnashing of teeth."—(To be continued.)

BRO. N. HERVEY writes from Portland, (Me.) Nov. 4, 1850:

BRO. HIMES:—Yesterday being the Sabbath, at the close of the afternoon service, the Advent friends expressed their unanimous wish for you to tarry with us on your way to Poland, or on your return, and give them one discourse, if no more. We have a good audience on the Sabbath, our prayer meetings are growing in interest, and the friends are encouraged to hope that the blessing of the Lord will rest upon our labors in this city. My address will be for the future, Portland, Me., where we hope the blessing of God will attend our labors in the ministry of the word, "and the number of the disciples be multiplied." We can say with all the heart, "How good and how pleasant it is for brethren to dwell together in unity;" but our heart's desires will not be answered till God shall "make all things new," and cause his people to dwell "in a peaceable habitation, and in sure dwellings, and in quiet resting places." You may be assured of our sympathy in your trials, our prayers and co-operation in the furtherance of the Gospel. Yours in hope.

### Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

The angel of death is still busily employed in our midst. Our beloved BRO. ABRAM D. GOVE, after a long and painful sickness, has fallen by the hand of the relentless destroyer—he sleeps in Jesus, and quietly rests from all the trials incident to this life. With him the warfare is over—the race finished—the toilsome journey ended, and like the wearied laborer at the conclusion of the day, he has laid himself down to rest until the morning of the resurrection, when the voice of the archangel, and the trump of God, shall awaken "the saints of the Most High," and they arise with bodies "fashioned like unto Christ's," to die no more.

We mourn his loss, but "sorrow not, as others which have no hope." To us, as a Church, he is indeed a loss; we lose his presence, his faithful counsels, and his admonitions—his influence, and his progress. He was prompt and faithful in all his spiritual relations, as well as domestic; when in health, a constant attendant at the public and private meetings, and ever willingly ready to contribute in order to sustain the cause of his Master. He was a tender and an affectionate husband, a kind brother, and a benevolent and sympathizing friend. He possessed a remarkably even disposition, a nice sense of right and wrong, and by an even, faithful, steadfast

course, he was a bright example of amiable excellence, and of practical Christianity. He, therefore, died in the triumph of faith—died "the death of the righteous"—with an interest in Christ, "rich in faith," and an heir of that kingdom which God hath promised to them that love him. When asked if he was at rest as it regards both his temporal and spiritual matters, his answer was, "Yes, my mind is at peace." He met the "king of terrors" with perfect composure, and after life had fled, his countenance still bore the impress of that serenity with which he met the summons of death. We have abundant reason to hope in his death. His consistent, uniform Christian life, gives us great consolation, and with Martha we may say, "I know that he shall rise again in the resurrection at the last day." He died Oct. 27, aged 32, leaving a widow, an aged mother, and sister to sorrow for his loss. They have our prayers and sympathies.

J. P., jr.  
Newburyport, Oct. 28, 1850.

DIED, of consumption, in Barnston, C. E., Oct. 22, 1850, JOHN HORN, aged 51 years, 5 months and 12 days. This beloved brother, during his illness, manifested a spirit of meekness and Christian patience. Though his suffering was intense, yet I believe he was never known to murmur. He appeared to be conscious that his probation was almost ended, for a long time before his decease, yet as the time drew near for his departure, he grew stronger in the faith and love of God. He looked upon death as no terror. When in conversation with him, I endeavored to lay before him the hopes the apostles entertained of the coming of Christ, the resurrection of the dead, and the victory over death, &c. He appeared to rejoice in view of that glorious day, when the earth shall be restored to its Eden beauty, and where death and the tomb can divide us no more. He has left an affectionate wife, twelve children, and many friends to mourn his decease; but they mourn not as those that have no hope. The text preached from upon the funeral occasion, selected by the bereaved partner of the deceased, was Job 19:21: "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." C. R. CLOUGH.

PAMELIA B. DALE, of Nashua, wife of Laman Dale, departed this life, Oct. 6, 1850, aged 47 years, 8 months and 16 days, in joyful hope of a better resurrection. Sister Dale was formerly a member of the Baptist Church in Hudson, N. H. She embraced the Advent in 1844, and from that time till she fell asleep in Jesus, was a pious, devoted, and consistent Christian. For three years past, I have often had the pleasure of meeting her at home, as well as in the public assembly, and always found her of the same mind, counting all things as dross for the excellence of Christ and his Gospel. And having lived the life of the righteous, she died their death, in joyful hope of a crown at the appearing of our Lord Jesus Christ. Her disease was cancer tumor and consumption, and though her sufferings were extreme, she bore all with Christian fortitude. In her last hours she was often heard to raise her feeble cry that God would give her patience to wait her appointed time. And O how sweet to her were the words, "There remaineth, therefore, a rest to the people of God." May the great Head of the Church sustain the afflicted husband, and give him patience according to his day, and when the last trump shall awake the dust which he has with tears committed to its mother dust, may he and she unite in that world where they die no more, and are equal to the angels, being the children of the resurrection.

Addison, (Vt.) Nov. 7, 1850.

P. HAWKES.

### DOMESTIC DUTIES,

OR

Family Religion of a Minister of the Gospel.

BY JOHN SMITH, D.D.

The following is a narrative of the daily practice of the venerable Theophilus, which I had from one who had spent a day or two in his family. "As I approached his house in the evening, I heard, as I drew near, the voice of psalms. The family were engaged in worship, and so intent on their devotions, that I joined them, I believe, without being observed. The singing continued long enough to animate, but not to tire. A portion of Scripture was then read, with a solemnity and emphasis becoming the word of God. On this the saint made a few short, but pertinent reflections and practical improvements, as soon as he had done. He also introduced much of what he had read into the devout and fervent prayer which ensued, during which the whole family kneeled, but did not lean. The whole was closed with an evening hymn, and the *Gloria Patri*, at which, as in the singing of psalms, the most of them, I think, stood, (deeming this, I suppose, the most reverent posture in addressing and praising God,) while their hands, eyes, and I am persuaded, their hearts too, were lifted up to heaven. I thought I perceived every one repeating the words under his breath, and giving a hearty assent to every petition. This, perhaps, contributed to make them more serious and attentive.

"Worship being ended, the saint gave me the right hand of fellowship, and discoursed of various subjects, in a heavenly and edifying manner, suited to his profession, to his years, and to his near hopes. A temperate and frugal meal was then served, on which the saint, standing up, and raising his hands and eyes to heaven, implored the divine blessing, with a solemn audible voice, and of a length becoming a joint and serious act of devotion. With the like exercise the meal was closed, and the family, with many pious ejaculations, went to take their repose for the night. Their private devotions, which they performed by turns, as each had opportunity, were, as I understand, all over before supper, when the faculties are less subject to drowsiness and distraction, and therefore the fitter for a spiritual service.

"As the day ended, so it began, with God. Each, as he rose next morning, betook himself to private devotions; and, some time afterwards, the whole joined in family worship, before they sat down to

their morning meal. After a solemn pause, a few words, by way of *sursum corda*, and a pious ejaculation to God for aid and acceptance, the service proceeded in the same order as on the preceding night. The hymns, on both occasions, were adapted to Christian worship, as well as to the particular season; not unlike those of Bishop Kenn, part of whose midnight hymn also, as I thought, occupied some moments, which were, at the midnight season, stolen from sleep, and added to the great purpose of existence, the promoting of the glory of God, and the preparing for the eternal enjoyment of him in heaven.

"The morning meal was conducted in the same manner as that of the evening; and, as I was urged to stay for a day or two, I now prepared to accompany Theophilus in the course of his daily duty, after he should spend, as usual, an hour or two in his study or closet. The catechising of about twenty persons, in a neighboring farm, was the principal business of the day, and took up between two and three hours. This exercise began with psalms and prayers; after which the individuals of each family were examined in order, their proficiency marked in the margin of the list, and their attention respectively directed to whatever points of necessary knowledge they were found to be deficient in, or required their first and greatest care. Such as were desirous, and found qualified to communicate, received tickets of admission, with suitable advices; and to the young were prescribed tasks of hymns, psalms, and prayers. A general exhortation, joined with a hymn and prayer, closed this part of the day's business, which was all performed in a lively, earnest, and solemn manner. True devotion has in it something so engaging, that I believe the profane, in hearing such impressive and pathetic exhortations, would, in spite of their nature, be devout.

"The visiting of a sick person, on our way home, occupied some time afterwards. The person was a novice or candidate for holy orders, so far gone in a consumption, as to be seemingly near his end, and I believe, more than seemingly prepared for the event. When we entered, his face, like that of Hezekiah, was turned to the wall, and, like him too, he was praying, but not for an addition of years or days to his life.

"The conference, and the consequent prayer of these two saints, both so near heaven, were sufficient to convince any one, that it is better to go to the house of mourning, than to the house of feasting. I never before understood so well the meaning of the apostle's triumphant song, *O Death, where is thy sting! O Grave where is thy victory!*

"An hour or more of the latter part of the day was spent by Theophilus in his favorite and only amusement, of cultivating a small spot of his garden, which he did occasionally, more for the purpose of promoting health than labor. In the evening, as in the morning, a considerable portion of time was spent in private devotion and study, which, after a little interval, was succeeded by the worship of the family in the manner described before. And, as the next day was the Sabbath, the preparation for it began, by adjusting the affairs of the family a little sooner, and making the devotions more particular in regard to it. On this evening, too, a general retrospect was taken of the week, as well as of the day, and the younger and more ignorant of the family examined as to their progress in religious knowledge, especially in those matters which had been more particularly recommended to their attention.

"On the Sabbath morning, Theophilus and all the family were up earlier than on other days, in order to have more time for the exercise of reading, meditation, prayer, private and domestic, and the other duties of that sacred day, the most important of the seven. A solemn stillness filled the house, a sacred joy reigned in every countenance, and the call to public worship, by the tolling of a bell when the time arrived, was cheerfully obeyed by all. On entering the church, every one seemed sensible of treading on sacred ground, and discovered the most awful respect for the great invisible Being whom they believed to be in that place peculiarly present, and whom they came thither to worship. Each, before he took his seat, put up a short silent prayer to God for assistance, acceptance, and a blessing.

"When the people were assembled, and sufficiently composed, the door was shut to prevent any distraction or disturbance from stragglers, or others, whose indifference to the service might hinder their attendance in due time. Theophilus then, in a few words, called the attention of the congregation to the great and solemn work in which they were about to engage,—prayer and praise to God. He then sung a hymn or psalm, in which the congregation joined, in a standing posture, with countenances filled with a mixture of cheerfulness and awe. A pause ensued, and then a prayer. A portion of scripture was next read, on which the minister made but few observations. Indeed, the sacred scriptures seldom need many to make them sufficiently intelligible. We mix too much of our own alloy with the pure and precious word of God.

"After this baptism was administered, with a solemnity and particularity of engagement that could neither be lightly thought of nor soon forgotten. Theophilus then, after having sung and prayed, addressed his hearers at some length, by teaching some doctrine or inculcating some duty. But this part of the service, as I was told, he would on some rare occasions omit, that they might always consider the worship of God, in prayer, and praise, and reading the scriptures, as the principal end of their meeting. A fourth prayer, also accompanied with psalms, succeeded this discourse, and the people were dismissed with the usual apostolic benediction. Of the first prayer, the greater part consisted of ascriptions of praise, and a craving of aid and acceptance. The second related to a confession of sin, and petitions for pardon and sanctification. The third, a thanksgiving, more especially for Christ and the gracious benefits of his gospel. The fourth was more general and intercessory. The hymns were suitable to the prayers.

"Immediately after public worship was ended, the communicants of that part of the parish which were on that day to partake of the Lord's Supper, repaired



to the communion table, after the rest of the congregation was dismissed.

"After a few words on the nature and end of the ordinance, and the dispositions of soul with which it should be gone about, the words of the institution were read, and the elements consecrated and handed about from one end of the table to the other, each, in his order, participating as they went along, the dispenser having done so first. During the communion, a solemn and expressive silence reigned. Theophilus spoke not a word, save the single sentence which usually accompanies the delivery of the elements. But after the act was over, he gave a few exhortations, with the same earnestness and solemnity with which he performed all the other parts of the service of the sanctuary, and accompanied them with a suitable prayer, or rather thanksgiving, hymn, and benediction.

"In holiness, usefulness, and happiness, Theophilus lived on earth such a life as I conceive the angels live in heaven. Blessed is that servant whom his Master, when he cometh, shall find so doing! Would to God we were all like him, that we might stand in his lot on the last day."

#### REMEDY FOR FITS.

BY OLD HUMPHREY.

Though no doctor, I have by me some excellent prescriptions, and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself, and I dare say you are also; and now then for my prescriptions:

*For a fit of Envy.*—Go to a watering-place, and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh: envy, the rottenness of the bones."—Prov. 30.

*For a fit of Passion.*—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

*For a fit of Idleness.*—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro.

*For a fit of Extravagance and Folly.*—Go to the workshop, or speak to the ragged and wretched inmates of a jail, and you will be convinced—

"Who makes his bed of briar and thorn,  
Must be content to lie forlorn."

*For a fit of Ambition.*—Go to the churchyard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and sister.

*For a fit of Repining.*—Look about you for the halt and the blind, and visit the bed-ridden, and afflicted, and deranged, and they will make you ashamed of complaining of your lighter afflictions.

*For a fit of Despondency.*—Look on the good things which God has given you in this world, and at those which He promised to his followers in the next. He who goes into the garden to look for cobwebs and spiders, no doubt will find them, while he who looks for a flower may return into his house with one blooming in his bosom.

*For all fits of Doubt, Perplexity, and Fear.*—Whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Physician: "Cast thy burden on the Lord, he will sustain thee."

#### NO TEARS IN HEAVEN.

What if our bark o'er life's rough wave  
By adverse winds be driven,  
And howling tempests round us rave,  
There are no tears in heaven.

What though affliction be our lot,  
Our hearts with anguish riven,  
Still let it never be forgot,  
There are no tears in heaven.

If sweetest joys here vanish all,  
And fade like hues at even;  
Our brightest hopes like meteors fall—  
There are no tears in heaven.

The mourner sad, who drown'd in grief,  
Hath long in sorrow striven,  
Shall find at last a sweet relief,  
Tears wiped away in heaven.

Then God our joy and rest shall be,  
And sorrow far be driven;  
And sin and death forever flee  
The tearless courts of heaven.

There from the blooming Tree of Life,  
The healing fruit is given;  
Yes! There shall cease the painful strife—  
There are no tears in heaven.

Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing, for the mere pleasure of saying it, when an opposite behavior, full as innocent, might have preserved his friend, or made his fortune.

As the sword of the best tempered metal is most flexible; so the truly generous are most pliant and courteous in their behavior to their inferiors.

No one is so slow to forgive you as he who has done you an injury.

Franklin, acting on this proverb, when one had injured him, sent and asked a favor of him.—Ed.

He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it; for the consciousness of well-doing is an ample reward.

When I myself had twice or thrice made a resolute resistance unto anger, the like befel me that did the Thebans; who having once foiled the Lacedaemonians (who before that time had held themselves

invincible) never after lost so much as one battle which they fought against them.

Plutarch.

#### THE ADVENT HERALD.

Our "Specific Work" not lost sight of.

THE WORK BEGUN—BUT NOT ENDED.

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the Lord Jesus Christ, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the agitation and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and untrifled, with a stronger faith, and a brighter hope, than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm and stand by the cause in glory or in gloom, so long as it shall be the will of God.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our special attention to it.

1. We intend to keep out of it such personal matters as have no general bearing on the cause; so that our friends and agents will have no fear in handing it to any stranger, or friend, as truly an *Advent Herald*. We have before resolved to keep matters of personal controversy out of the paper, but the necessities of the case seemed to require that we should speak. We have now provided another medium, so that we hope this necessity will not again exist.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could easily be increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," we have no doubt they will be called for.

The ADVENT HERALD is the only weekly journal devoted to the dissemination of the views of the late WILLIAM MILLER. It was originated at his suggestion, and had his fullest confidence and support until his death. During his last illness, he received our solemn assurance, that the great work he had begun, and the leading doctrines he had so faithfully promulgated, and which formed a subject of engrossing interest to him to the last, should be adhered to and sustained while we had life and the means to do so. This pledge, given under such solemn circumstances, by God's help, we hope to keep.

That the reader may judge whether this journal has been faithful to the cause for the advocacy of which it was originated, we call attention to the following summary of principles of the Advent faith:

#### THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

The *Herald* has had, and still has, the approval of the great body of Adventists in this and other countries. We might publish pages of unsolicited and unexpected testimonials, emanating from sources of the highest character, approving the course it has so consistently pursued. We feel that we are fully justified in saying, that of all the sheets which have been brought into existence, ostensibly for the maintenance of the Advent doctrine, we are singular in our support of it as it was first proclaimed. We will here, however, re-publish the preamble and resolutions adopted by the Conference held in Boston last May, approving of our course in the various relations we sustain to the Advent cause. These resolutions were considered by a full representation of the faithful and tried Adventists, and passed by a unanimous vote:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. Himes, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. HIMES, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. Resolved, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. Resolved, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. HIMES, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. Resolved, That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

It may be proper here to say, that *this office and paper have no connection with any others*; they stand on their own merits, and depend for support on those who love and adhere to the doctrine of the *Advent* as commenced by Mr. MILLER and his true yoke-fellows.

We feel under great obligations to our friends and patrons for the warm and generous interest they have manifested in the support and circulation of the *Herald*. And now, when we are making a special effort for a still wider sphere of influence, we call upon all who love the ADVENT doctrine, and desire to see it embraced by good, candid, and stable-minded men and women, to co-operate with us. Difficulties will meet us at every step of our progress; but no good cause was ever carried forward unattended by difficulties.

ADVENT Ministers can do very much to enlarge our subscription list. Will they not at once present the subject to their people?

Lay brethren, though moving in a more limited sphere, may do much, by introducing it to their friends and neighbors. We have printed an extra quantity of this week's issue, which may be presented as a specimen number for the purpose of procuring new subscribers. There is scarcely one of our subscribers who cannot, with a little resolution and effort, procure one or more new ones.

We call on the *young men* to aid us. They can render effectual assistance to the cause of God, which stands in need of their utmost efforts. "I have written unto you, young men," says the apostle JOHN, "because ye are strong, and the word of God abideth in you." For the same reason, we claim their help for the cause we love.

Our *Sisters* also may do not a little to urge forward the good work. We are much indebted to them for material aid in time past, and we now appeal to them to redouble their efforts;—they have only to make the attempt to succeed.

We also appeal to our *five hundred Free Subscribers*. If they can say, "Silver and gold have I none, but such as I have give I unto thee," then let them use their influence, their tongues, in behalf of the *Herald*. They cannot fail to accomplish something if they will try, and—*keep trying!*

Our faithful and punctual paying subscribers have ever been ready to extend their full and hearty support; and we feel assured, that we have but to make known the wants of the cause, to ensure from them increased exertions in the way already specified.

And lastly, what shall we say to our *seven hundred Delinquent Subscribers?* We know that many of them feel interested in the *Herald*, and desire its wider circulation. We feel grateful for this, but we hope for something rather different, or more tangible, as well, at this particular juncture. Brethren, shall we hear from you?

#### CONDITIONS OF THE "HERALD."

One dollar per volume, (twenty-six numbers,) or two dollars per year, (or two volumes,) *always in advance.*

We offer the following proposition as an inducement to those inclined to aid in obtaining new subscribers. Any person who will obtain *five* new paying subscribers, shall receive a sixth copy. For *ten* new ones, three copies.

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BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me, more true heart-rending harmony than I have seen in any other collection of Church Music. It has been a price less treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a price less treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire this publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [to 12.]

#### GREAT COUGH REMEDY:

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent physicians and physicians in this and foreign lands, should encourage the afflicted to persevere, with the strong assurance, that the Cherry Pectoral will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, upon whose judgment and experience implicit confidence may be placed.

Dr. PERKINS, President of Vermont Medical College, one of the most learned and intelligent physicians in the country, considers it a "composition of rare excellence for the cure of that formidable disease, Consumption."

Norwich, April 26, 1846.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing and good.

Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George W. Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown very much worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disengage him from his duties, and nothing had afforded him relief until [Mr. Thorne] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [to 12-3m.]

CHAFFEE & CO.'S Patent Drying Machines, for drying Wool, Cotton, Silk, Fur, or fabrics from the same, without heat, and in a few moments of time. A model of this great invention, so important to manufacturers, may be seen at this office. [to 12.]

#### CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 450 Pearl-street, second carpet store from Chatham-street, New York. A. B. YOUNG, [any 4.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]







# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

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### PARTING WORDS.

"And he said, Let me go, for the day breaketh."—GEN. 32: 26.

Let me go, the day is breaking,  
Dear companions, let me go;  
We have spent a night of waking  
In this wilderness below.  
Upward now I bend my way,  
Part we here at break of day.

Let me go, I may not tarry,  
Wrestling thus with doubts and fears;  
Angels wait my soul to carry  
Where my risen Lord appears:  
Friends and kindred, weep not so,  
If ye love me, let me go!

We have travelled long together,  
Hand in hand, and heart in heart,  
Both through fair and stormy weather,  
And 'tis hard—'tis hard to part!  
Yet we must—Farewell to you;  
Answer, one and all, Adieu!

'Tis not darkness gathering round me,  
Which withdraws me from your sight;  
Walls of flesh no more can bound me,  
But, translated into light,  
Like the lark on mountain wing,  
Though unseen, you hear me sing.

Heaven's broad day hath o'er me broken,  
Far beyond earth's span of sky:  
Am I dead?—Nay, by this token,  
Know that I have ceased to die!  
Would you solve the mystery,  
Come up hither—come and see.

Montgomery.

## Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE XI.—CHRISTIAN COURAGE.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."—Rev. 2: 10.

I explained in a previous lecture the glorious attribute assumed by Jesus as exclusively his own. "I am the First and the Last, the Alpha and the Omega, which was dead and is alive again, and liveth for evermore." I explained also the omniscience displayed in that allusion, "I know thy works, and I know thy tribulation, and I know thy poverty." The one may be misrepresented by the world, the other may be misapprehended, and the last may be despised; but I know them, applauding what is pure in the one, what is beautiful in the second, what is holy in the third; and it is a light matter that man should condemn, if it be the fact that your Lord applauds. He then shows that while this was poverty, physically speaking, it was wealth spiritually and truly. There may be unsearchable riches where there is very great outward poverty. Our Lord says so.—One Church boasted she was rich; He told her she was poor. This Church was humbled because she was poor; He shows her that she was unspeakably rich. And he says, "I know the blasphemy of them which say they are Jews and are not." Jew is plainly used in the sense of Christian, as in the following instances: "He is not a Jew which is one outwardly;" "All are not Israelites who are of Israel." And this book is constructed, as it were, upon a Judaic stage. The apocalyptic scenery is borrowed from the temple, and the national Jew is introduced as the type and symbol of the true and scriptural Christian. And therefore, when it is said, "the blasphemy of them which say they are Jews and are not," He means, the reproach cast upon thee by those who pretend to be Christians and who are really not so.—They reproach thee for thy poverty; they speak of thee as if thou wert not a Christian; "but if you be reproached for the name of Christ, happy are you, for the Spirit of God resteth upon you." This is a very precious consolation to every Christian, that the spot selected by the Holy Spirit of God specially to rest on,

is the head of a reproached and misrepresented believer: "The Spirit of Christ and of glory resteth upon you." We are here again reminded of that lesson I have endeavored to teach from the beginning, that the visible Church is a mixed Church: of the ten virgins, five were foolish; of the seed cast into the ground, there were tares grew up as well as wheat; among the fishes in the net there were bad as well as good ones: and if you join no Church until you have found a pure one, you will live in sin against God, and you will die without communion with the visible Church at all. There was a Judas among the twelve Apostles; and there never has been an era in the visible Church of Christ in which much of it has not been corrupt: half of it is the smallest proportion, and the fear is that the majority have too frequently been so. Christ's flock is still a little flock; and the multitude that follow Antichrist is still a great multitude. The Antichrist is enthroned upon many waters—tongues, and kindreds, and people.

Let us, my dear friends, select the Church we believe to be the best, when selection, in the providence of God, is placed in our power; but if we are in the midst of a communion not radically corrupt, nor essentially off the foundation, let us labor rather to purify, exalt, and reform it, than to destroy and reduce it to ruins. You cannot be too much of a reformer; you cannot be too little of a revolutionist. Let us keep the machinery that we have, if it be not altogether unscriptural; and if holy men work bad machinery, it will accomplish brilliant results; but if bad men work the noblest machinery, it will produce no blessing to the world or to the Church at large. The characteristic of a bad tradesman is that he is continually blaming his tools. I believe that if we thought more of individual holy life to make Churches holy, and less of corporate laws and mechanical distinctions, we should make greater progress in purity and in conformity to the image of God. Let us be satisfied that the fault is not in the flute, but in the player; not in the bow, but in the finger that touches it; not in the instrument, but in the hand that strikes it; not in the machinery, but in the power that is thrown into the midst of it.

I proceed now to unfold Christ's beautiful prescription, which constitutes the substance of my address this evening, "Fear none of those things which thou shalt suffer." It is taken at once for granted that suffering was before that Church; and it is before us. It is well that our eyes are blinded to the scenes of our future experience, lest, gazing upon the awful events that may emerge in the providence of God, we should cease to toil, and become paralyzed by fear and alarm. But, whatever be the scenes of the future, as these shall appear upon the world's stage, this we know, that in the case of that home that is now brightest, and of that heart that is now happiest, there are days coming that will try the one and shadow the other. For the great law of the Christian dispensation is, "In the world ye shall have tribulation;" but the great comfort of the Christian is, "but be of good cheer, I have overcome the world." The path that leads to glory is a path not strewn with roses, but planted with many a thorn; "through much tribulation we must enter into the kingdom of God;" and therefore, instead of affliction being the evidence that God hates you, it is the strongest earthly evidence that God loves you. The man that I pity, is not the man who pines with sickness, or "feels the pangs of pinching poverty;" nor the man who has lost the loved, and the near, and the dear; nor the man who has had the accumulation of years of industry swept away by the hurricane which was as unexpected as he thinks it was undeserved: such an one is in the midst of that chastisement which even in its sorest agony points to the fountain from which it springs: "What son is he whom the Father chasteneth not?" But if there be any whose past has always been irradiated with sunshine, whose present is lighted with brilliant temporal hopes, in whose home sick-beds, and tears, and losses, are

exiles and strangers, I pity that man, I pray for him; I would say to him, "Pray for thyself; the token that God is thine, and that thou art his, is not yet upon thee; for if thou art a son, 'what son is he whom the Father chasteneth not?' and if ye be without chastisement, then are ye bastards, and not sons." Paul says too, in another place, illustrating the same truth, that no man should be moved by his afflictions, for all are appointed thereto. The path that leads to the crown is now, as it was eighteen centuries ago, alongside the cross. There shall be no baptismal flood of glory, of blessedness and peace, unless first we have tasted of the cup of tribulation, and sorrow, and distress; but whatever be your tribulation now, or whatever tribulation you and I may anticipate in years to come, (and we know not what lies before us in the year that now rolls onward to its close,) let us remember that we may feel it, that we may weep over it, that we may battle with it, but we may not fear it. "Fear none of those things which thou shalt suffer." Carry with thee, then, believer, this blessed prescription inscribed upon a leaf from the tree of life, put into thy hand by the great Physician of souls, "Fear none of those things,"—the worst of them—the heaviest of them—the most painful and bitter of them;—"fear none of those things which thou shalt suffer" in the remainder of thy life, or in the course of the providence of God.

How beautiful, too, is the prescription! Christ does not say, "Be Stoicks, and not feel them;" nor does he say, "Be Epicureans, and plunge into despair when they overwhelm you;" but he says, "Be Christians; feel, but do not fear them." The tenderest hearts often feel most keenly; the bravest hearts often beat with the intensest sympathy. Not to weep would be not to be human; to weep till we despair, would be to cease to be Christians; but to "weep as though we wept not, to rejoice as though we rejoiced not, and to use the world as not abusing it"—this is the character of a believer—this is the experience of a child of God. "Fear none of those things which thou shalt suffer."

But, perhaps, you ask, and you ask naturally, What things are these? I will give you a catalogue of them—a catalogue which has been composed by infinite wisdom, and each of which has passed through the heart of one who was acquainted with suffering, like his blessed Master, and will reign with that Master before the throne of God and of the Lamb. Paul says, in (Rom. 8.) "Who shall separate us from the love of Christ?" and then he gives us the list of those things which we are not to fear. "Shall tribulation," that is one; or "distress," the second; or "or," thirdly, "persecution;" or "or," fourthly, "famine;" or "or," fifthly, "nakedness;" or, sixthly, "peril;" or, seventhly, "sword?"—then in verse 38, or "death, or "life," or "angels," and principalities," or "powers," or "things present," or "things to come," or "height," or "depth," or "any other creature?" "Fear none of those things which any of you may be called upon to suffer." Each of these things is a dark cloud with a blessing in its bosom, and if we are the people of God, (for it is only to the people of God that this prescription is addressed,) we are called upon to feel them—for humanity must feel them—but not to fear them, for Christianity teaches us to triumph over them. Let me call your attention to the first of the list. "Fear not one of those things which thou shalt suffer." The first is tribulation. The word tribulation is the translation of the Greek *thlipsis*, which strictly means pressure; it is applied to the wine-press, and denotes that the Christian is placed under strong and overwhelming pressure of danger or affliction, which, while it brings rebellion from the world, draws confidence and praise from the child of God. The worldling, when crushed, either blasphemes the idol which it recognizes as the author of the affliction, or it desponds and commits suicide, and rushes unsummoned and unready into the presence of its Maker.—But the child of God, when the pressure is heaviest upon him, is like the aromatic plant of which

we read, the severer the pressure, the more fragrance it emits. The greater glory is given to his God, the greater the pressure to which the Christian is subjected. To the one it is the savor of death, to the other it is the savor of life. If it be so, believer, fear not tribulation, one of those things which thou shalt suffer.—Another mentioned by the Apostle is "distress," which is the translation of the Greek word *stenochoria*, which means literally "straitness of place," and is used of a person placed in a corner, as we say, "in such narrow, pinched, and straitened circumstances, that he can see no way of getting out on the right hand or on the left." We have a specimen of this *stenochoria* in the case of the children of Israel, when Pharaoh with all his chivalry was behind them, and the Red sea with its unsounded depths was before them: they were then in a corner, they were in distress; if they looked behind, they saw only the sword of the pursuer; if they looked before, a watery grave. Then what were they to do? Did Moses say, "Now fear?" No. Did he say, "Cease to feel?" No.—What then did he say? What I would say to you and to every believer who is placed in similar circumstances: "Stand still, and see the salvation of God." "Man's extremity is God's opportunity." Just when your trial has reached its very maximum, and the door of escape seems closed for ever, you will find an unexpected opportunity that will not only suffer you peacefully to escape, but that will contribute to the praise, the honor, and the glory of God. Thus, then, if you are placed in distress, the second in this catalogue, you learn the weakness of man, but also the omnipotence of God; human power is laid aside, and you begin to lean only on Him who alone is your strength, and in whom alone is all your deliverance.

The next trouble which you may suffer as a believer is famine. This is one of God's three great scourges, "pestilence, and famine, and war." We have tasted lightly of the pestilence; it breathed on us as it swept past, and we were scarcely scathed. We have experienced little of the famine, for it appeared in the midst of us, and no sooner appeared in judgment, than it disappeared in mercy; though strange it is that Ireland, which has been so long the drag upon the expanding energies of Britain, should be visited alike with pestilence and famine, after the outbreak of a civil war had but just been silenced in the midst of it. I cannot, my dear friends, forbear, while looking round at all the states of the world, and the desolations which have been wrought in the midst of them, wondering at the immunity which has been vouchsafed to the city in which we live, and to the land of which that city is the capital. If ever there was a people whose hearts should beat with responsive gratitude to God, and whose evening songs should be hymns of praise and adoring love, and who should feel that the mightiest sacrifices placed upon the altar, or cast into the treasury, are inadequate expressions of a nation's thankfulness and a nation's love, it is the people of this great and highly favored land. God forbid that we should ever forget the blessings we have tasted, or, like a country across the water, attribute our deliverance to them that cannot deliver. Once, when travelling in Flanders, I read upon the walls of the Hotel de Ville, Brussels, this inscription:—"A bello, et fame, et peste, bona Maria, libera nos." "From war, and pestilence, and famine, good Mary, deliver us." To attribute such deliverance to a creature, is to try to steal a ray from the glory of Christ; and the necessary consequence is, that they who do so receive a curse into their own bosoms.

If we have been delivered from war, from famine, and from pestilence, let us know that it is the heavens that have rained bread—it is the rocks touched by the Divine finger that have brought forth water. It was the raven sent by God that carried bread to Elijah—it was the presence and the blessing of God that made the widow's cruse of oil and barrel of meal continue while the famine lasted; and all the experience of the past, and all the enjoy-



ment of the present, teach us this blessed lesson—"Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God." Fear not, then, famine. The deliverance of the past is the augury of deliverance in the future. He that hath saved us in six troubles, in seven will not forsake us; for he has loved us, not because we were more numerous than any nation, or greater, or holier, but he has loved us in his sovereignty, and he will love us in his sovereignty still.

The next evil suffered by the Church in the past, and that may be suffered by us, is "persecution." Persecution is rarely wielded now in its literal and strictly material sense. Wherever it was wielded of old, whether in the shape of the fagot, or of the inquisition, or in any other form, it only, in the language of the poet, "chased the martyrs up to heaven;" and never were such sweet moments passed by Christians, as those which were spent beneath the power of the oppressor and the persecutor. Jacob flies an exile from his home, and the whole desert becomes luminous with visions of the celestial glory; John is driven to Patmos for his piety, and there passes before him a spectacle of glory so bright that it dazzles the eye of the beholder, and so brilliant that its rays of beauty and of glory are not spent or faded still. There is no dungeon so dark, there is no cell so deep, there is no prison wall so thick, that the Christian has not there felt the presence, and tasted the grace, and the joy, and peace of his God. "Fear not," therefore, "tribulation," "fear not distress," "fear not famine," "fear not persecution," nor any of those things which thou shalt suffer. To fear them is to magnify their weight a hundred-fold; to meet them in the strength, and sustained by the promises of your God, is to be more than conqueror, through him that loved you.

Nor fear, in the next place, "nakedness."—The martyrs of old were stripped of all their raiment, and exposed by turns to the frost and to the flame, as the whim or caprice of the persecutor was pleased to prescribe. But this they were not to fear. There is no shame in rags, there is only shame in sin; and one wonders that the man that is not ashamed of his sins, should glory in his raiment or in his splendid apparel. What is the most precious fur? The clothing of a wild beast! What is the most beautiful plume? The feather of the ostrich of the desert. What is the finest silk? The production of a worm. What is the most valuable pearl? The contents of an oyster's shell. And what is gold dug from the bowels of the earth, about which men fight and quarrel with each other? what is it but a little yellow dust? Yet many are so proud of these things, that it looks as if they had nothing else to be proud of. They are like the cinnamon-tree, the excellence of which is not in the inner wood, for it is worthless, but only in the bark or covering, which is of value. But pride may be greater in a beggar's heart than it is in a prince's.—We know that a man may express his pride by wearing rags, just as he may express it by wearing fine linen and sumptuous apparel every day. The false prophets of old wore rough garments, and the monks walked barefoot; and yet both are proud in the sight of God. It is not the rags or the purple that constitute the shame, or the honor, or pride; man is as his heart is in the sight of God. There is often great pride under a beggar's wallet; there is often glorious humility beneath a prince's purple. Let us see that our hearts are right in the sight of God, and then we shall not glory in our fine things, nor be ashamed of our mean things; we shall estimate each other, not by what we wear, but by what we are.

Nor are we to fear, in the next place, "peril." What are the perils which we are not to fear? The Apostle gives us a list of them, when he tells us, in his Second Epistle to the Corinthians, "Thrice was I beaten with rods, once was I stoned, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."—Such are the perils which may await you.—Life is, to the believer, a continuous struggle. He hears at every turning, "Watch;" he is called upon at every movement to "pray;" he is called upon in every conflict to "take the whole armor of God;" and thus watching, thus praying, and thus armed, we say, fear not any of those perils which thou shalt suffer.—(To be continued.)

### God Known by his Judgments.

(Continued from "Herald" of Oct. 18th.)

The Church of Christ is involved more or less in the divine judgments which fall upon the heathen and upon the civilized nations.—The guilt of the enemies of God who have in a peculiar manner felt his judgments, has consisted in a great degree and sometimes almost wholly of the persecution of the saints; but yet the visible church has much to answer for in

respect to the judgments which have visited the world. God has dealt with it accordingly.

It would surely be expected that when the professed children of God depart from his statutes and run into errors, follies, and sins, which bring reproach upon his sacred name, he would smite them with the heaviest rod of his displeasure. They enjoy more light than others; they have committed to them a precious trust; if then they abuse that light, and are faithless to that trust, they cannot expect to escape without more dreadful tokens of divine judgment than have fallen upon the heathen when they rebelled, or upon nations called Christian when they cast off the fear and service of the Lord. Deeper guilt than Sodom could know must bring deeper sufferings. So it has actually been.

The whole Jewish nation was professedly consecrated to God as a religious community. Zion was his chosen seat. Israel was his peculiar people. He manifested himself to them as he does not to the world. Hence the awful wrath which came upon them when they forsook his laws and strove against his authority. The Old Testament abounds in the records of Israel's rebellions and corrections. The sword, the pestilence, famine, and captivity, judgments of almost every name, in various forms and in long continuance, came upon them from heaven. The Lord was indeed merciful to them in the midst of his frowns, else they had been entirely consumed. But one expression of his mercy was the severe chastisement by which they were made to feel the enormity of their transgressions, and to repent in dust and ashes. It is unnecessary to dwell on these judgments upon ancient Israel. They are familiar to the readers of the Bible. It is equally well known that by these judgments the Lord has been making himself known in the earth. Often in his word does he make the solemn appeal to all the inhabitants of the world, in behalf of his righteousness in the punishment of his rebellious children.

Passing from any further notice of the ancient Israel, let us look, for illustration of our subject, to the churches planted by the apostles and nurtured by their care. What judgments were poured upon them because they forsook their first love! Where now are the churches of Jerusalem, of Antioch, of Smyrna, of Ephesus, of Corinth? Long time were they threatened, that unless they repented, their candlesticks should be removed out of their places. Not without warning did the wrath of God descend upon them. Destruction was preceded, as in the overthrow of the Jewish polity, by its appropriate signs. The compassionate Jesus opened his heart to them, assuring them how much he desired their peace. But when they would no longer listen to reproof, when exhorting love could not reclaim them from their wanderings, the patience even of the Redeemer was exhausted, and judgments fell upon them from time to time, until their ruin was complete. And how has the Lord been magnified by these his judgments upon the primitive churches!—How have his goodness and his justice and his power and his glory been made known by the visitations of his judgments upon them! How many disciples of the Saviour in succeeding ages have been warned by the example of the churches of Asia Minor and vicinity, and have been thus saved from a similar doom! How has the truth of revelation been confirmed by the fulfilment of its predictions respecting these churches!

It has often been remarked, that the Jews, in their present dispersion, suffering the divine vengeance for their ancient unbelief and hardness of heart, are a constant manifestation of the truth as well as severity of God. In like manner, the desolate moral condition of those regions, where the gospel at its first promulgation had strong hold, attests the veracity of that divine word which foretold the very things which have occurred, and the reasons of their occurrence. The Lord is known by the judgments which he executeth.

The primitive Christians, we know, suffered dreadful persecutions from the heathen and from the deluded, unbelieving Jews. We remember the stripes and dungeons, the wild beasts, and funeral piles, and even the horrors of crucifixion, which malice prepared for the apostles and those who through their instrumentality were brought to confess Christ before men. There was infernal wickedness in this opposition to the cross. At the hands of their fellow-men whom they were striving to save, the early disciples did not deserve that vile treatment which they received. They were martyrs to the cause of truth and holiness.—Still they were men, but partially sanctified; men exposed to errors and prejudices, wrong feelings, and wrong courses of action. Much sin had they to be forgiven, much pollution to be washed away; and for the mortification of sin and the cleansing of the soul from inward guilt, the corrections of God were necessary. Now the rod of the Almighty with which his people are chastised for their sins, assumes far different shapes at different times. It may come in sick-

ness and bereavement; it may come in the loss of earthly estate, in the defection of once esteemed friends, or the successful attacks of inveterate foes. And if God please to call his Church to pass through the fires of persecution, to seal their faith in Christ by their blood, from Him they receive no injustice. It is the punishment of their sins. And if their triumphant death at the stake or the cross recommends the gospel with such efficacy that it has even passed into a proverb, *the blood of the martyrs is the seed of the Church*, still their sufferings are never beyond their deserts, they are the judgments of God upon his sinful though repenting children, and through these judgments is He glorified in the earth.

There are many weighty reasons why the judgments of God upon his Church are attended with peculiar consequences adapted to make him known among men. They show his awful displeasure against sin; that it must be visited with stripes even when found in those who humble themselves with a godly sorrow, and believe in Jesus with a sincere and accepted faith. Besides, those divine judgments which poured upon the heathen and upon the impenitent in Christian lands, for the most part destroy them, because they will not be reclaimed, being poured on the Church, have the effect to bring the erring in salutary humiliation to the foot of the cross. It is through this influence that they are made pre-eminently to glorify God, for they not only show his displeasure against sin but his readiness to forgive and to bestow his grace upon the contrite and the believing. The gospel is brought into honor, in the view of all beholders, when the dying Christian departs in the triumphs of faith through the sanctified power of those very judgments which were brought upon him for his sins. Thus may we look upon all the persecutions of the Church as so many judgments making Jehovah known as the God of truth and grace, giving glory to Zion in the ways that seem best in the eyes of his infinite wisdom.

If any should choose to employ a milder term than judgments to represent the severe discipline through which the people of God are called to pass for their spiritual good; with such we have of course no controversy. It is the great truth and not the language merely which we wish to retain. But as a matter of fact, the most terrible tokens of the divine displeasure have been displayed towards the visible Church.

Vast numbers are included within the sacred enclosure who are not possessed of the Christian spirit. Yet for wise reasons they are suffered in this life to be ranked among the faithful.—A complete separation between the hypocrite and the humble disciple of Jesus is reserved for another world. Perfect retribution does not lie this side the grave. While therefore the fearfulness which surprises the hypocrite, comes from time to time upon him in connection with sore judgments, it is to be expected that real saints will be involved more or less in such divine visitations. Christians are admonished in the word of God to be jealous of themselves, lest they be deceived; to be anxious, lest there be in them an evil heart of unbelief, manifesting itself in their departure from God. They are called upon to work out their salvation with a fear and trembling, which indicate that it is not yet altogether decided whether their hopes of heaven are built upon the sure foundation.—Much is at stake with them, and much is often in doubt. In such a condition, divine judgments, overtaking them when they wander from the Lord, are well suited to reclaim them. They see in every frown of displeasure, they feel in every stroke of the rod, undeniable evidence of a Father's deep solicitude for their salvation.—Tender love mingles with the judgment, which is acknowledged to be just and necessary, and fraught with the largest measures of future blessing. Christians know their proneness to error in doctrine and in life. Divine corrections make them feel how bitter is transgression. They are brought to repentance and to a better life. Zion rejoices in the return of backsliders. The world takes knowledge of the change, and glorifies God's grace in its effects. Thus is the Lord made known by the judgments which he executeth.—(To be continued.)

### The Power of the Cross.

HOW THIS DOCTRINE, TO THEM THAT ARE SAVED, IS THE POWER OF GOD.

"Saved," in this connection, means, primarily, renewed in holiness. The comparison is between the doctrine of the cross and the wisdom of this world in their effects on character. Where is the wise?—where is the scribe? where is the disputer of this world? what have they done to turn men from sin? "Hath not God made foolish the wisdom of this world?" Hath he not exposed it as vain and futile? "For after that the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." This is meeting the adversaries of the gospel on their own ground. They insist that the doctrine of

the cross relaxes moral obligation—that the pretence of turning men from sin by the proclamation of a free pardon is absurd—that the supposition of God's making his beloved Son a substitute for the guilty by the suffering of death, for purposes of moral government, is foolishness. No, says the apostle, facts prove the contrary. Go where you will—over the Jewish world or the Pagan—in the path of the preaching of the cross, and you will find it to be those who yield themselves to its appropriate influence, the power of God. In its effects on character you will see incontestible evidence that this foolishness of God is wiser than men, and this weakness of God is stronger than men.

Yet the apostle could not have meant to say, that the doctrine of the cross is effectual to this end without the Holy Spirit, or which is the same thing in a modern form, that this doctrine, being given by the Holy Spirit, is itself the only divine power designated in the Scriptures under that name; for in that very epistle, he expressly distinguishes the word of the Spirit, from the person of the Spirit, and asserts that the former without the latter—the preaching the cross without the direct influence of God upon the mind—is ineffectual. Though Paul plant and Apollos water, all is in vain without the Spirit's in-working.

But, on the other hand, Paul speaks of the gospel itself as being, not inert, but quick and powerful,—not a dead letter, but a living principle,—through the grace of the Holy Spirit opening the mind to receive it, a divine energy,—the divinely powerful means of raising dead souls to a holy and spiritual life, and of sustaining and strengthening in them that life to their complete salvation. Nor does he merely say, that the gospel in general, but the doctrine of the cross in particular, is the power of God; the doctrine which points us to the expiatory sacrifice of Christ for justification, is also, and on that account, the means of our sanctification; the doctrine which alone gives peace to the burdened conscience, gives purity to the believing heart,—the doctrine which offers a free pardon to the vilest of sinners, associates their sins, on their cordially receiving it, with the deepest abhorrence of their souls,—the doctrine which brings to the heart of the very adulteress the accents of a bleeding Saviour, "Neither do I condemn thee," brings to her the warning also of the Almighty Judge, "Sin no more, lest a worse thing come upon thee." It is the only doctrine which is effectual to this end, and so, in contrast with all human schemes of salvation, is the power of God and the wisdom of God.

All this is before the world as historic verity. The doctrine of the cross has been, and is in fact to them that are saved, the power of God. It was so in the days of the apostles. Myriads, where it was preached, in Jewish lands or in Pagan, it powerfully convinced of sin, and melted in contrition; it made joyful in the knowledge of forgiveness, and turned from all iniquity in love to their great Redeemer; it called out from the world in profession of his name, and emboldened in his cause in the face of persecution; it joined together, in firm fellowship, and carried forward triumphant over all opposition in a new and holy life.

In the reformation of the sixteenth century, the same doctrine wrought with the same power. It was this which gave peace to the troubled soul of Martin Luther, in the monastery of Erfurt; and which, imparting to him the peace, was also to him the power of God; and through him to many thousands, all over Europe, to whom, by his preaching and his writings, the doctrine came. It is this which stands first among the causes which have given to the nations since the elevation which they have possessed; which is the vital principle of the many thousands of evangelical Churches in these nations; and, to them that are saved in these Churches, is consciously as life from the dead, and through them is spreading light and life into all quarters of the world. Go to listening assemblies, where this doctrine is having its appropriate effect. What is it but the power of God which causes that breathless silence,—that unutterable emotion,—that heart-piercing conviction,—that absorbing inquiry,—that obedient surrendering, that joy in God, which forces the witnesses of the scene to say, "Surely God is in this place," and to those who gladly receive the word, make the hour the era of a new and holy life?—Or what is it but the power of God that constrains so many of the subjects of this grace to break away from their country and friends, that they may convey to the perishing the salvation which they have found; that sustains them in a patient and cheerful prosecution of their work under all privations and sufferings; and that, by their means, raises up degraded bushmen and ferocious cannibals into an honorable standing among the enlightened nations of the world? If it is by the power of God that these things are done, it is also by the power of the cross. It is this which directly and consciously operates on the sensibilities and active principles of the soul, quickened by the spirit of life; and to this alone, as connected



with the agencies and means of its application, is the effect to be ascribed. The doctrine of the cross, in distinction from other means of moral culture, other schemes of religion, and other doctrines called Christian, is in fact the power of God in the moral renovation of men.

Dr. Porter's Sermon.

### Incomprehensibility of God.

The nature of God is, indeed, beyond our comprehension. Bounded in our intelligence, we do not even comprehend ourselves. What an enigma to us is the soul! Can he who is ignorant of himself reason upon the nature of the Being who made him? The Creator is above all our conceptions; whoever seeks to explain his essence degrades instead of honoring it. Happy he who adores him in silence, sings his praises, and worships his perfections!—When the very seraphs are mute before him, shall man, corrupt and sinful, presume to speak before him whose immensity fills the heavens, the earth, and the seas? Everywhere the Divinity may be traced in his works, while he himself is hidden from our eyes. We imagine we have formed an idea of him, but when we would analyze it, lo! it escapes us. From the summit to which we raise ourselves, the better to contemplate his attributes, we fall back into the lowest depths of the valley, crushed beneath the weight of his divine majesty. "Canst thou," saith Job, "by searching find out God? Canst thou find the Almighty to perfection?"—11:7.

But even supposing we were capable of comprehending all mysteries, and all knowledge, how extremely limited is our sphere of observation! We are placed in a remote corner of creation. What a mere atom is the world which we inhabit, compared with the universe! Even if we knew everything under the sun; nay, if all the powers of nature within our planetary system, with all the transactions of the whole animated creation which it contains, lay naked and open before us, how ignorant, even then, would we be! Worlds on worlds, and systems on systems, would still be entirely unknown to us.

But how little do we know even of the earth which we inhabit! We are confined to a little spot of this little world. How small are the British Islands, compared to the broad expanse of sea and land! And yet, of this diminutive region, how insignificant is the space with which we are acquainted! And, even of the objects within our view, how ignorant are we! Nay, of the things with which we are most familiar, what do we know? We observe their outward appearance; we can tell what they are to the eye, to the ear, and to the touch; but what they are in their own nature, the greatest philosopher cannot so much as conjecture. Indeed, the very production of organized existences is an impenetrable mystery. Who can define the secret power by which a single blossom of the spring germinates and grows, opening its beauties to the sun, and embalming the air with its perfume?

Compared with this stinted portion of knowledge, how amazing is the knowledge of God! As he made all things, he must be intimately acquainted, not only with their properties, but with their very essence. His eye, at the same instant, surveys all the works of his immeasurable creation; he observes not only the complicated system of the universe, but the slightest motion of the most minute microscopic insect, not only the sublimest conceptions of angels, but the meanest propensity of the most worthless of his creatures; at this moment he is listening to the praises breathed by grateful hearts in distant worlds, and reading every grovelling thought which passes through the polluted minds of the fallen race of Adam.

In his remembrance are stored not only the transactions of this world, but of all the worlds of the universe; not only the events of the six thousand years which have passed since the earth was created, but of a duration without a beginning. Nay, things to come, extending to a duration without end, are also before him.—An eternity passed, an eternity to come, are at the same moment in his eye; and with that eternal eye he surveys infinity. How amazing! How inconceivable!

But while we thus do homage to the perfections of the Eternal, let us not undervalue the studies by which these perfections are known in part. Though, when compared with the divine mind, the mind even of a Newton must sink into utter insignificance; yet, to a feeble man, it is great—it is admirable to have removed the veil which lay on the face of nature—to have pierced, with keen glance, to the suns of other systems, and to have discovered the law, so simple and so sublime, by which the beauty, order, and harmony of the universe are sustained. By enlarging our views of nature, the philosopher enlarges our conceptions of nature's God. He throws new light on the power, the wisdom, and the infinity of the Creator. And this is well, but it is not enough.—Without a higher principle his knowledge is ignorance; his wisdom is folly; his light is dark-

ness. Every discovery which extends our conceptions of the divine power, while it hides from our view the beauty and grace of his paternal character, only places man at a more awful distance from his Maker, and surrounds the throne of the Eternal with new terrors, till, in the full blaze of the Godhead, the corrupted child of earth shrinks, is consumed, is annihilated!

O how unspeakably more cheering and glorious, how infinitely better adapted to our condition and our wants, would be a simple message from the unseen world, intimating favor to the sinful and perishing race of Adam! And that message has been sent. The Almighty has broken the silence of nature, and sent the message by his own Son.

Duncan's Sacred Philosophy of the Seasons.

### The Punishment of Pride.

DAN. 4:28-37.

The king walked in his stately halls,  
Within the palace gate,  
He gazed upon the towers and walls,  
That high in kingly state,  
Their bold defiance did appear,  
Chasing away each thought of fear.

He gazed upon the busy crowd,  
That owned his mighty sway,  
And musing on his power, aloud,  
He proudly thus, did say—  
Do not all nations, far and near,  
Bow down before my throne in fear?

Is not this city which I built  
The greatest upon earth,  
And was it not my royal will  
That gave its greatness birth?  
'Tis by the might of my great power  
That it doth see this glorious hour.

Thus proud thoughts filled the monarch's breast,  
And haughty was his brow,  
His lot had been supremely blest,  
Yet never did he bow,  
And own the guiding, holy power,  
Which gave such greatness for his dower.

Sudden, the lightning in the sky  
Shot forth a lurid glare,  
And lo! a voice was heard on high,  
Thus, loud and firmly swear,  
King, thou to heaven's high will must bow,  
And in the dust must be laid low.

Seven winter suns upon thy head,  
Their dreary light shall cast,  
And nightly thou shalt make thy bed  
Where bird and beast do pass,  
Where prowling wolf doth make his lair,  
And rend with howls the midnight air.

And grass and herb, thou then shall eat,  
Which are to cattle given;  
And on thy lowly head shall beat  
The falling dews of heaven;  
And men shall gaze upon thy face,  
And know not thou art of their race.

Then thou shalt know the Lord Most High,  
Is King of earth and heaven,  
And that He from His Throne on high  
Hath unto all His portion given.  
'Tis not thy will, but His decreed,  
That thou should all in power exceed.

The king was driven from his throne,  
And from his palace halls,  
Far from the greatness, which his own  
He late so proudly called;  
His dwelling was with beasts of earth,  
Far from earth's haunts of woe or mirth.

Seven years had passed upon his head,  
Since that dark doom was spoken;  
Seven years had he been nightly laid  
Beneath the dews of heaven;  
When in a soul-awaking hour,  
God did restore him reason's power.

The king again walks in his halls,  
Within his palace gates,  
And gazes on high towers and walls,  
On all his pomp and state.  
His people now around him throng,  
And sing his praise in joyous song.

But changed is now that monarch's brow.  
No more with pride elate;  
And not with vaunting words he now  
Boasts of his power and state:  
To God alone, the praise he gives,  
That God in whom he moves and lives.

### Christian Consistency.

Would believers in Jesus habitually realize the position and privileges which they enjoy even on earth, as the children of God, heirs of God, and joint heirs with Jesus Christ, in union and communion with the ever-blessed God and Father of all, and as the channels of communication through which the Holy Spirit acts upon an unconverted world, Oh, how would it impel them on to active exertions in spreading the glorious gospel that imparts peace and joy, and a lively hope of glory. No one can stand on neutral ground. Jesus says, "He that is not

with me is against me." Every one has a part to perform; and to be good soldiers of the cross, we must keep our armor bright by using it in fighting the battles of the Lord. All are not called to do great things, but certainly, all are expected to *live* the gospel; and surely, this can be done in the humblest sphere of life in which a Christian can be placed. Actions have a language that touches the heart, where the language of the *lips* may be disregarded, because unaccompanied with the only proof of sincerity—fruits of faith. Were Christians always to act in character, the ungodly world could not long resist their soul-subduing influence. The Christian must first develop his character at home—there must his influence be felt; and from thence must his soul expand to the uttermost bounds of earth, and draw largely upon the free bounty or treasury of Him who has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Oh, remember, heavenly wisdom is needed to win souls. Say no longer, What can I do for Jesus? Have you "received" so little that it is not worth communicating to others? Shame on your profession! Does not Jesus say, "Out of the abundance of the heart the mouth speaketh?" And if you cannot speak to edification, why hinder others from speaking? Is not the gospel in all its native simplicity, stated in many little tracts, which, from the smallness of their cost, are accessible to all?—Who can tell what a word spoken in season may, under the Divine blessing, do for a friend or a neighbor perishing for lack of knowledge? Seek assiduously to do the will of God in whatever station or relation of life you may occupy; and this is "his will, that all men should be saved and come to the knowledge of the truth;" and the reason he has plainly stated: "For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." Now, my fellow believers, you are witnesses for God—what then do your lives testify? Do they bear false witness to the truth of God which declares that, "being justified by faith, we have peace with God through our Lord Jesus Christ," and which shows that, separated from the world lying in the wicked one, believers should advance daily in holiness? Or, do they appear the fair representation of the state and character of the regenerated children of God?

How fair and beautiful to see  
Believers as they ought to be,  
Epistles of our Lord!  
In whom the power of truth is read,  
On whom the love of God is shed,  
In whom abides his Word.

Clothed in Christ's righteousness complete,  
Clothed in humility most meet,  
In heavenly robes we stand:  
'Tis thus we can the world impress,  
That those clear truths which we profess  
Their faith, too, may command.

Believers are beautifully represented by Jesus as the salt of the earth, and as the light of the world. Light of the world! how emphatical the expression. Truly it is a wonderful course which the Christian runs—a satellite to the great moral Sun of Righteousness. Survey his position, privileges, and duties on the one hand, and his responsibility on the other; surely he requires the wisdom of the serpent and the harmlessness of the dove. The Christian's light being but a reflection of the Sun of Righteousness, it becomes him to watch and pray always, lest any object come between his soul and the Saviour, and thus obscure and eclipse the rays of divine truth which dispel the mists of ignorance, the shades of prejudice, and the dark gloom of unbelief that shrouds in Egyptian darkness the world of sinners.

Light is an emblem of purity. Are you pure and holy, just and good? Light discloses the beauties of this world, with the tints and shades of coloring which refresh the eye and delight the soul. So the light of truth, when diffused through the moral atmosphere, shows the things as they really are, and stamps them with their true value. Oh, how cautiously ought Christians to walk lest by their actions or words they prove a stumbling-block in the way of sinners! Let them but act prudently, and humbly, and decidedly for Christ, and soon, very soon, would the aspect of the world be changed. Christ has been oftener wounded in the house of his friends, than in the camp of his enemies. "Let your light so shine before men, that others seeing your good works, may glorify your Father who is in heaven." Believers are not only the *light of the world*, but they are the *salt of the earth*. The world without them would be utterly corrupt. When salt is applied to matter, in order to preserve it, due regard must be paid to the time and season, otherwise it will be useless; and it must be sprinkled on the substance, be brought into close contact with it, in order to produce the desired effect. So must the gospel of the living God be brought into contact with the hearts and consciences of unbelievers. Christians are exhorted to have "their speech always with grace, seasoned with salt," in

bringing before the sinner's mind the love of God to his soul; and to enter deeply and affectionately into all his difficulties. Oh, let each feel his own responsibility, and then by united effort, armed with those heavenly weapons of eternal truth, the Church, clothed in her beautiful garments of holiness, would appear "fair as the moon, clear as the sun, and terrible as an army with banners!" Christian consistency is truly a mighty moral lever that can shake and sap the foundation of the kingdom of Satan in this world.

Light of the world, arise—transparent shine!  
Salt of the earth, preserve it from decay!  
The duty ours, the glory, Lord, is thine,  
Whilst we thy truth and righteousness display,  
And bear a savor of thy name in holy love away.

### Your Salvation Uncertain.

Permit us to ask those of our readers who are yet out of Christ, did you ever stop seriously to think, that, taking all the circumstances of your condition into view, it is strongly probable that you will fail of eternal life? Is it not a standing fact, that according to the most charitable judgment consistent with truth, a large majority of all, even in this Christian land, never turn from that broad road which leads to death? And yet of all the multitudes which from generation to generation through this broad and open way, you will scarcely find one who did not, or who does not, carry the same purpose of future repentance, with which you now solace yourself? Nevertheless, it so happens that in most cases this future repentance never takes place, and have you not strong ground for supposing that in your case, it never will take place? If you would thus rise above the thoughts and purposes of your own deceptive heart, and look out upon the world of realities on this broad scale, you might find cause for alarm. You cannot take shelter in the reflection, that God will certainly save you unless you first comply with those express conditions without which he saves none. God is no respecter of persons. He saves those who come to Christ for salvation, and no one can go back of this great truth, and feel, that, without compliance with this condition, he may still have some security that he is safe through the mercy of God.

### Class Opinions—A Fable.

A Lamb strayed for the first time into the woods, and excited much discussion among other animals. In a mixed company, one day, when he became the subject of friendly gossip, the goat praised him.

"Pooh!" said the lion, "this is too absurd. The beast is a pretty beast enough, but did you hear him roar? I heard him roar, and by the manes of my fathers, when he roars he does nothing but cry ba—a—a!" And the lion bleated his best in mockery, but bleated far from well.

"Nay," said the deer, "I do not think so badly of his voice. I liked him well enough till I saw him leap. He kicks with his hind legs in running, and with all his skipping, gets over very little ground."

"It is a bad beast altogether," said the tiger. "He cannot roar, he cannot run, he can do nothing—and what wonder? I killed a man yesterday, and in politeness to the new comer, offered him a bit; upon which he had the impudence to look disgusted, and say, 'No sir, I eat nothing but grass.'"

So the beasts criticised the Lamb, each in his own way; and yet it was a good Lamb, nevertheless.

Dickens's Household Words.

### The Dying Bishop.

Bishop Butler, when on his death bed, having sent for his chaplain, observed that though he had endeavored to avoid sin and please God, yet from the consciousness which he felt of perpetual infirmities, he was still afraid to die. "My lord," said the chaplain, "you have forgot that Jesus Christ is a Saviour!" "True," replied the bishop, "but how shall I know that he is a Saviour for me?" "My lord, it is written, 'Him that cometh to me I will in no wise cast him out.'" "True," responded the worthy prelate, with admiration, "and I am surprised that though I have read that passage a thousand times over, I never felt its virtue till this moment, and now I die happy."

### The Family.

No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the centre where human affections meet and entwine, the vessel into which they all pour themselves with such joyous freedom. There is no one word which contains in it so many endearing associations and precious remembrances, but in the heart like gold. It appeals at once to the very centre of man's being—to his "heart of hearts." All that is sweet, soothing, tender, and true, is wrapt up in that one name. It speaks not of one circle nor one bond; but of many circles and many bonds; all of them near



the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lie under the word! Take these away, and earth becomes a mere church-yard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 23, 1850.

### THE DRAGON, THAT OLD SERPENT, Which is also called the Devil, and Satan.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."—Rev. 20:1, 2.

By reference to that "old serpent," allusion is doubtless had to the serpent that beguiled Eve: "Now the serpent was more subtle than any beast of the field which the Lord God had made."—Gen. 3:1.

It is generally believed that on this occasion the devil took possession of the body of one of the created beasts of the garden, called the *serpent*, and by that means seduced Eve; and that the former appearance of the serpent was more elevated and dignified than its present, which is supposed to be the result of the curse: "And the Lord said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:14, 15.

Hence St. BASIL, in his Book of Paradise, saith, it was not a frightful creature as it now is, but mild and gentle: not crawling and winding about in a terrible manner, upon the ground, "but going upright on his feet." In the entire absence of all Bible testimony on this point, we can only conjecture respecting the original form of the serpent. All that we know is, that if the present form of the *reptile* is the result of the curse, that its original form must have been more noble. If we were to conjecture, we should think it more likely to have been a beautiful winged animal, instead of going upright on feet.—As the caterpillar is changed from a frightful worm, "creeping in peristaltic movement along the ground," into a beautiful winged insect, "flapping its gilded wings" high above the dust in which before it was doomed to crawl; so may the serpent have suffered a reversed transformation, and had to doff its gilded wings and dress of beauty in which it floated in the air, and doomed to crawl "in peristaltic movement" in the very dust from which the caterpillar emerges. This view would be strengthened by the fact that winged serpents still exist.

We are not, however, sure that by the serpent, one of the animals of Eden is meant. When we read that "the serpent was more subtle than any beast of the field," it does not follow that he was a beast of the field; nor when he was cursed above all cattle, does it follow that he was of that order. If he were more subtle than any other beast, there would be more show of argument. But when it is expressly said that he was more subtle than any, and there is no intimation that he assumed the form of an animal—unless his being called the serpent, is such indication,—it is not necessary that we should adopt any such conclusion, unless other testimony requires it. PAUL said to the Corinthians: "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light"—into a seraphim.—"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11:3, 4, 13, 14, 15.

Dr. HALE, Bishop PATRICK, and others, suppose that Satan "counterfeited a glorious seraphim," or angel of light, he being a fallen one, "and thereby seduced Eve to give credit to him." The reason they give for this is, that *seraphim* is in the original

*שרaph*—to burn, or glow, which term is also used in connection with serpents. Thus, "the Lord sent fiery [*שרaph*] serpents among the people, and they bit the people; and much people of Israel died."—Num. 21:6. "And the Lord said unto Moses, Make thee a fiery (*seraph*) serpent, and set it upon a pole: and it shall come to pass, that every one that was bitten, when he looketh upon it, shall live."—verse 8.

Dr. HALE says, that "by a striking analogy, as the healing brazen serpent, erected on a pole by Moses in the wilderness, was a significant type of Christ on the cross, (John 3:14), so the deadly *seraph* was equally fit to denote him that had the power of death, that is, the devil."—Heb. 2:14.

The word *seraph* occurs also in the following places: "Who led them through that great and terrible wilderness wherein were fiery serpents and scorpions."—Deut. 8:15. When ISAIAH had his vision of the Lord sitting upon a throne high and lifted up, and his train filled the temple—"above it stood the *seraphims*: each one had six wings."—Isa. 6:2. Here only the highest order of angels could be meant.—"Then flew one of the *seraphims* unto me, having a live coal in his hand, which he had taken with the tongs from off the altar."—verse 6. "Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Here *seraph* expresses a *fiery serpent*; as also in (Isa. 30:6): "from whence come the young and old lion, the viper and fiery flying serpent."

Satan was originally a bright angel in the presence of his Maker. Thus we read, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isa. 14:12-15. "Thou hast been in Eden the garden of God: every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes, was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezek. 28:13-15.—Having fallen from thence, he would be more likely to counterfeit a seraphim, or "covering cherub," (v. 16), than a serpent, and would be more likely to deceive EVE by such a counterfeit. Such seems to have been the view of TERTULLIAN when he said, "This was the serpent to whom EVE gave ear, as to the Son of God." EPIPHANIUS, according to Bishop PATRICK, mentions some who said the woman listened to the serpent, and "believed him as the Son of God." According to the same, Rabbi BECHAI said, "This is the secret (or the mystery of the holy language), that a serpent is called *seraph*, as an angel is called *seraph*," and adds: "The Scripture calls serpents *seraphim*, because they were the offspring of this old serpent."

The "fiery flying serpent" of Arabia, has a small body about eighteen inches long, and spotted with various colors like the water snake. Its wings are smooth like those of a bat. This is a "*seraph-serpent*," and establishes the propriety of that epithet of Satan in (Rev. 12:3)—"The great fiery dragon"—the dragon being a water serpent common in Egypt: "Thus saith the Lord God, Behold, I am against thee, PHARAOH king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."—Ezek. 29:3.

This water dragon was the principal divinity of the Egyptians—called by them "*Serapis*"—"and was worshipped all over the heathen world in ancient times."—Dr. HALE. Thus predicts ISAIAH: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. 27:1.—Dr. BARNES says that the LXX. render the word translated *Leviathan*, "the dragon"—*leviathan* meaning in the Arabic to weave, to twist, (GESENIUS) literally meaning the twisted animal." ISAIAH calls him "the piercing serpent." The word "piercing" is rendered by the LXX. "*flying*:" so that he is the dragon, that *flying serpent*, which by his subtlety deceived EVE, by transforming himself into, or counterfeiting an angel of light.

Whether Satan is called a serpent from having taken possession of one, or having assumed its form: or whether he counterfeited a seraph—a heavenly messenger with which EVE must have been familiar,—the reptile being called serpent from its resemblance to the form, the curse pronounced on the

devil—it is certain that Satan was in the garden in person; so that they do lie who say that the serpent that tempted EVE was only the reptile of that name; for the curse pronounced on the serpent,—"it shall bruise thy head,"—can only have respect to the final victory of the SAVIOUR of mankind over the great adversary. The serpent might bruise the heel of the woman's seed—might achieve a partial victory—but would fail of final success for "it"—the SEED,—"shall bruise thy head," and thus come off victorious; for CHRIST himself partook of our nature, "that through death he might destroy him that hath the power of death, that is, the devil."—Heb. 2:14.

The SAVIOUR says of the devil: "He was a murderer from the beginning, and abode not in the truth; because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44. Satan is a murderer, because he brought death, through one man's sin, on all mankind. He is the father of all liars, and his progeny is not small—for he deceived our first parents with a lie when he said, "Ye shall not surely die."

"The heaven, even the heavens, are the Lord's; but the earth hath he created for the children of men."—Psalms 115:16. "The morning stars sang together, and all the sons of God shouted for joy" over the earth when it was first created.—Job 38:7. Even their Maker, when he had finished garnishing the heavens, and arraying the earth in its robes of beauty, "saw everything that he had made; and behold!" he pronounced it, "very good."—Gen. 1:31. The tempter came and beguiled EVE through his subtlety. Man rebelled against his rightful Sovereign at the instigation of the devil. This world, then, created so beautiful and fair, became a revolted province of JEHOVAH's great domain. "The kingdom, prepared" "from the foundation of the world," (Matt. 25:34) passed under the dominion of "the Prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2); who became "the god of this world," (2 Cor. 1:4).

—the king, or, as the SAVIOUR calls him, "the prince of this world" (John 12:3; 14:30); or, as JOB says, "He beholdeth all high things: he is a king over all the children of pride."—Job 41:34. Ever since then, he has been permitted to go to and fro in the earth, and to wander up and down in it.—Job 1:7. Therefore PETER exhorts Christians to "be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Pet. 5:8. He is ever present where he may hope to gain his ends, and leaves no means unemployed to seduce men to his service. His hatred is peculiarly manifested against those who reject his service and turn to their rightful SOVEREIGN. It was "Satan" that "stood up against Israel, and provoked DAVID to number Israel."—1 Chron. 21:1. For that act of his, multitudes perished. When he cannot succeed in perverting God's people, he does not hesitate to accuse them falsely to their Maker. And every false accusation of God's children is directly instigated by Satan—the tools that he uses, having fallen into the snare of the devil, are led captive by him at his will.—2 Tim. 2:26. Even of JOB, he had the impudence to ask the LORD: "Doth JOB fear God for nought?"—Job 1:9. And when ZECHARIAH saw "JOSHUA the high priest, standing before the angel of the LORD," he also saw "Satan standing at his right hand to resist him."—Zech. 3:1. The Hebrew לְשָׁטָן (*lesiteno*), to resist, denotes to be his adversary or accuser, (Dr. CLARK,) and thus he is called "the accuser of our brethren . . . which accused them before our God day and night."—Rev. 12:10. He even ventured to dispute with MICHAEL, the archangel, "about the body of MOSES."—Jude 9. Being the father of lies, he becomes the father of liars, inasmuch as he it is who becomes a lying spirit in their mouth: they not being aware that they are possessed of him. Thus when AHAB was to fall at Ramoth-gilead, the agency of Satan was exhibited to the prophet MICAH, who testified to the king: "I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade AHAB, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so."—1 Kings 22:19-22.

"When the fulness of time was come," the promised Seed who was to bruise the serpent's head came: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5. When the SAVIOUR came, the Roman empire—that masterpiece of Satan's power, of which he was a fit representative, so that its symbol is called "a great red dragon," and "the great dragon," that "old serpent called the devil and satan," (Rev.

12:3, 9,)—was in the ascendant. It had been predicted that this power should "stand up against the Prince of princes."—Dan. 8:25. In fulfilment of the prediction, at the SAVIOUR's birth, HEROD, the Roman representative, being troubled, inquired of the chief priests and scribes of the people, where CHRIST, according to prophecy, should be born, and sent the wise men to "search diligently for the young child," that he might destroy him; and although he slew all the children of Bethlehem, of two years old and under, the SAVIOUR was preserved from his hand. This purpose of HEROD was instigated by Satan, who made another attempt upon him. When the SAVIOUR had fasted forty days in the wilderness, and afterward hungered, the devil came to him to tempt him. First he appealed to his hunger, requesting that, "If thou be the Son of God, command that these stones be made bread;" then, that the SAVIOUR show his faith in the promise of God by casting himself down from the pinnacle of the temple. Failing in these, he taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them—the very possessions which he had usurped, and to the ownership of which he was only a pretender,— "and saith to him, All these things will I give thee, if thou wilt fall down and worship me." Is the SAVIOUR tempted by the offer of his own rightful domain, from its usurper? No, he came to purchase the possession, and to redeem it in due time, by bruising the usurper's head, who first was permitted to bruise his heel. Therefore he says to the tempter, "Get thee hence, Satan."—Matt. 4:1-11.

Defeated, but not discouraged, Satan again instigates Rome to "stand up against the Prince of princes." Now Satan succeeded in bruising his heel: being "delivered by the determinate counsel and foreknowledge of God," the SAVIOUR "was taken and by wicked hands was crucified and slain" (Acts 2:23); but him "God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."—v. 24. He met the enemy in his own prison-house, grappled with the grim monster there, and came off victorious. Emerging from the confines of the tomb, as He lives, we know that we shall live also—if we are "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the PURCHASED POSSESSION."—Eph. 1:14.

We are not however relieved, by the victory the SAVIOUR achieved, from the wiles of the adversary. We have still to "wrestle, not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places."—Eph. 6:12. As the serpent beguiled EVE through his subtlety, so there is danger now that our minds may become corrupted from the simplicity of CHRIST; and this the apostle shows us is likely to be done by means of those who present another gospel—"false apostles, deceitful workers, transforming themselves into the apostles of CHRIST."—2 Cor. 11:13. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron."—1 Tim. 4:1, 2. For this reason we are to "try the spirits whether they are of God: because many false prophets are gone out into the world . . . every spirit that confesseth not that Jesus CHRIST is come (ἐλθὺν θεοῦ, has come) in the flesh is not of God, and this is that spirit of Antichrist."—1 John 4:1-3. Also, "many deceivers are entered into the world, who confess not that Jesus CHRIST is come (προχρυσμενον, is to come) in the flesh; this is the deceiver and the Antichrist."—2 John 7.

"The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of CHRIST, who is the image of God, should shine unto them."—2 Cor. 4:4. Therefore we are to "put on the whole armor of God, that we may be able to stand against the wiles of the devil."—Eph. 6:11.

The working of Satan will be "with all power, and signs, and lying wonders."—2 Thess. 2:9. He "doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those wonders, which he had the power to do in the sight of the beast."—Rev. 12:13, 14. This "wisdom descendeth not from above, but is earthly, sensual, devilish." We are to guard continually "lest Satan should get an advantage of us: for we are not ignorant of his devices."—2 Cor. 2:11.—Therefore we are taught to pray, "deliver us from evil"—or the Evil one.—Matt. 6:13. And we are to pray, believing that he who has promised to "bruise Satan under your feet shortly," (Rom 16:20,) hath also given assurance that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the



temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13.

"Resist the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you," (Jas. 4:7, 8,) is another gracious promise. If God draw nigh unto us, and "turn us from darkness to light, and from the power of Satan unto God," (Acts 26:18,) then we have the promise that "he that is begotten of God, keepeth himself, and that wicked one toucheth him not."—1 John 5:18.

But shortly the serpent's head will be bruised.—He is not ignorant of his doom. "The devils also believe and tremble."—Jas. 1:29. When the legion saw the SAVIOUR about to dispossess them of the two men among the tombs, they recognized him as "the Son of God," and cried, "Art thou come hither to torment us before the time?"—Matt. 8:29. "And they besought him, that he would not command them to go out into the deep"—the pit, or abyss.—Luke 8:31. There, he well knows, he is finally to be cast, when will be fulfilled the vision of the Apocalyptic seer, who "saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—Rev. 20:1-3

When this is done, not merely the heel, but the head of Satan is bruised. "Then cometh the end [of Satan's dominion], when CHRIST shall re-establish the kingdom of God, even the Father; when he shall subdue all [opposing] rule and authority and power; for he must reign until he put all enemies under his feet. The last enemy, death, shall be destroyed; for he [the Father] hath [by decree] subjected all things beneath his feet. But since it is said all things have been subjected, it is plain that He is excepted who did subject all things to him.—But when all things shall be [actually] subjected, even then the Son himself shall be subject to Him, who did subject all things to him, that God may be all in all."—Henry Mills, D. D., Prof. Bib. Lit. An. Theo. Sem.—Bib. Repos., Vol. 3d., p. 745.

Such will be the delivering up of the kingdom, as predicted in 1 Cor. 15:24-28. It is then that "one like the Son of man" comes "with the clouds of heaven," "and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34. "Then the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:18, 27. Then will there be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdom of our LORD, and of his CHRIST, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give the thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.—And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. 11:15-18.

Satan is to have but a little respite: "When the thousand years are expired, Satan shall be loosed out of his prison."—Rev. 20:7. The "rest of the dead" that "lived not again until the thousand years were finished," have also reached their time,—nations of the departed who died without God, and without hope in the world, come up on the breadth of the earth a vast army—death and hell having given up the dead that are in them. Then Satan "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:8-10. Then shall the SAVIOUR say to those on "the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these

shall go away into everlasting punishment."—Matt. 25:41, 46. Thus shall they "be driven from light into darkness, and chased out of the world," (Job. 18:18,) to enter it no more forever. The head of him who bruised the SAVIOUR's heel, will then have effectually been bruised. That old serpent, which is called the devil and Satan, will be permitted to enter this earth no more. Thus saith the LORD: "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—Rev. 21:11-14. Well may we therefore pray, "THY KINGDOM COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."—Matt. 6:10.

### Foreign News.



ENGLAND.—The Church of England, through her bishops and clergy, seconded by several of the leading journals of the country, is calling for penal enactments to extinguish the new titles assumed by the Roman hierarchy. A deputation of the clergy waited upon the Bishop of London on the 25th Oct., to present an address previously determined upon at Sion College. The deputation was cordially received by the Bishop, who expressed his entire satisfaction with the nature of the address, and strongly urged that every parish should at once prepare and forward an address to the Throne. The London Standard states on high authority, that Her Majesty was most anxious to receive the address of her loyal people, and ready to listen to their uncompromising determination to resist this impudent interference with her authority.

FRANCE.—The appointment of Gen. SCHRAMM to the office of Minister of War, has not led to a better understanding between the Prince and Gen. CHANGARNIER. There have been in fact greater disputes than ever. Gens. SUHRAND and CHANGARNIER have had a quarrel. The dismissal of Gen. NEWMAYER from his appointment as second under CHANGARNIER, and the difficulties arising therefrom, have led to a Cabinet council, at which the decree dismissing NEWMAYER was reconsidered, and a fresh decree issued, appointing him to the highest command of the 14th and 15th military divisions, the head quarters of which are at Nantes. The General, having refused to accept the command tendered to him, he has had forty-eight hours granted him for consideration of the subject. Gen. CHANGARNIER strongly urges him to accept the post.

It is said that the Turkish Government has demanded the good offices of the British and French Governments against the menacing demand of the Austrian Cabinet.

Numerous arrests have been made of parties concerned in the late discovered conspiracy at Lyons, which is said to have had extensive ramifications.

GERMANY.—The German papers received on Wednesday, confirm the accounts respecting the movements of Austrian troops in support of the Bavarian force which is about to enter Electoral Hesse. A telegraphic despatch from Cassel, 28th Oct., in the *Zolner Zeitung*, states that in the course of Sunday night all the troops at Cassel received orders to leave that city, and that they are marching to Haynau.—They will thus be in a position to join the Bavarians and Austrians as soon as they enter the Electorate. A telegraphic despatch of the 29th, from Cassel, states that an army of Bavarian troops was hourly expected to enter the Electorate. The removal of the state treasury from Cassel had been determined on. The arsenal had been emptied of all the military stores. The command of the Prussian army on the Rhine had been given to the Duke of Saxenburgh Gotha. The *Cologne Gazette* contains Frankfort letters to the 29th ultimo, which state that the Hessian troops in Haynau, in the environs of Frankfort, have been disbanded, and were compelled to give up their arms and accoutrements. The same paper states that the Elector and his ministers, after protesting against the Bavarian invasion of the Electorate, have suddenly altered their views and given their consent to the entry into Hesse of a Bavarian army; that army was expected to arrive on the 30th ultimo.—The *Mentz Journal* also states, from Haynau of the 23rd, that the Bavarians and Austrians were to enter the Electorate. The army was on that day to be assembled in the province of Haynau.

No authentic information has been received of the

result of the conference at Warsaw between the Emperors of Russia and Austria and the King of Prussia, but the *Cologne Gazette* contains a telegraphic despatch from Berlin of the 30th ult., which states that information has been received from Warsaw, according to which the Prussian proposals have been peremptorily declined. Denmark, too, is not likely to accede to the proposal of a Danish and German commission to settle the difficulties of the Danish question. The Berlin Ministerial paper, *German Reformer*, denies that Prussian officers in full uniform are allowed to join the Schleswig Holsteiners. The Berlin correspondent of the London *Times*, writes that nothing has occurred during the visible and external proceedings of the Congress at Warsaw to lessen the hope that its issue would be favorable to the continuance of peace.

AUSTRIA.—The Austrian Correspondent, a ministerial paper, states that the Emperor of Austria is likely to take the chief command of a federal army, and that a most imposing force is placed on foot, which is to be joined by part of the victorious Italian army. From ninety to a hundred battalions of infantry have been placed on a war footing. Similar notices are to be found in the *Reichs Zeitung*. These warlike rumors have had a strong effect on the Vienna Exchange, if, indeed, we are to believe the assertions of the *Zolner Zeitung*, which states that the run for coin and bullion has been almost appalling within the last few days.

A letter from Vienna of the 23d of Oct., states that the last despatches which arrived from Berlin have been received as an ultimatum by the Austrian Cabinet, and that Cabinet councils have taken place, which were followed by the concentration of an army of 150,000 men. A corps of 60,000 is collected in and around Vienna, and the necessary instructions have been sent to the Hungarian and Italian regiments. Some of the troops are already moving, and the army will be accompanied by 260 pieces of artillery.

The *Zolner Zeitung* of 30th Oct., states, in its second edition from Vienna of the 26th, that the official news of the march of the two corps in the Tyrol and Vorarlberg, and the announcement that a part of the Italian army is proceeding to Germany, added to the military preparations now going on at Vienna and in Austria Proper, have created a violent panic on the Exchange. The only consolation which the Austrian stockholders have is, that war is utterly impossible without a national bankruptcy, and therefore they disbelieve the possibility of a war. "These men," adds the correspondent of the *Zolner Zeitung*, "forget the bankruptcy of 1811, and there is no reason why the same event should not take place in our time. The first cannon which Austria fires against Prussia is the signal for a break down of her finances; it is bankruptcy and the repudiation of her notes, which must sink down to the level of the notorious French Assignats. Even the friendship of Russia cannot assist Austria in her painful position."

ITALY.—The National Italian Committee sitting at London, consisting of MAZZINI, SUFFI, and four others, has promulgated a plan for raising a loan of 10,000,000*fr.* to be subscribed one half in sums of 100*fr.* each, and one half in sums of 25*fr.* The money is to be deposited in a London bank, and is to be devoted to the service of the National cause in the "inevitable struggle" which is represented to be coming. Vouchers are to be given to the subscribers, as in regular Government loans; and the bonds are to bear an interest of six per cent. per annum.

### A GRAND EXPLOSION OF A CHALK CLIFF.

A grand explosion recently took place at Seaforth, near Brighton, England; it was no less than the throwing down of a huge cliff into the sea to form a barrier against its future ravages. A number of sappers and miners had been employed for seven weeks, making the necessary preparations; sixteen tons of gunpowder were deposited in the various shafts, and ten thousand people assembled to witness the explosion. The gunpowder was fired from voltaic batteries, when suddenly the whole cliff along a range of 120 feet, bent forward toward the sea, cracked in every direction, crumbled into pieces, and fell upon the beach in front, forming a bank, down which portions of the cliff rushed for several yards, like a stream of lava, into the water. The whole multitude were paralyzed for a few moments, as it shook the ground like an earthquake. In Seaforth, three-quarters of a mile distant, one chimney fell, and glasses and dishes were violently shaken on the tables. Three hundred thousand tons of the cliff were thrown down. This is the greatest explosion, as a scientific experiment, which has been performed.

Scientific American.

The above account reminds us of an explosion we witnessed in Bolton, Ct., in the winter of 1833. At the Bolton stone quarries,—where the beautiful mica slate flagging stones are obtained in such quantities, and shipped from Hartford to all parts of the United States,—there lies above the mica slate a mass of rock, from thirty to forty feet high, which being useless for flagging purposes, has to be removed. Having penetrated this, horizontally, a distance of some thirty feet, a chamber was there formed, in which were deposited ninety-four kegs of powder, and the

aperture stopped with mason work. Notice having been given of the time of the explosion, a large crowd collected. It was discharged by the aid of a common slow match. The explosion was not loud; at first it seemed as if the earth was moving under our feet, and instantly the hill moved, an immense cloud of smoke burst from the front of the ledge, from which issued an incredible quantity of rocks of all sizes, from six feet diameter and under. They were propelled in one direction, ploughing the ground like a ploughed field, demolishing fences, cutting down trees, &c., for a distance of six or eight rods. The spectacle was sublime. On working into the hill, it was found to be rent in every direction, so that it was easily removed, and found to be an economical expenditure.

The Poughkeepsie Telegraph gives the following account of a blast recently made on the line of the Hudson River Railroad:—

"One of the heaviest blasts we have ever known, was set off on the line of the Hudson River Railroad, on the section being worked by Clary & Smith, about three miles above Poughkeepsie, on Monday afternoon last. The holes, of which there were six, were twenty-four feet deep and six inches in diameter, and were made by a steam drill. The amount of powder used was twenty-five kegs. All the separate holes were united by means of a galvanic battery, so that all of them went off at the same instant. The concussion was tremendous, and was distinctly heard and felt in the village. The quantity of stone thrown out is estimated to be two hundred cubic yards.

WESLEY'S SERMON.—This valuable discourse, we referred to in our last, we find has been in our which columns more lately than we thought for, which makes it inadvisable to give again so soon.

BRO. HIMES left town on Monday last for Maine.

### LECTURES ON THE 24th OF MATTHEW

BY J. LITCH.—LECTURE V.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—MATT. 24:14.

(Continued from our last.)

Another thought suggests itself in this connection. That appearance of CHRIST in his royal character to the Jews was personal and visible, and literally as foretold by the prophet ZECHARIAH. When therefore he says, on leaving them, "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the LORD;" is it not evident he will once more appear to Zion personally and visibly, as at the first, and find a people ready to welcome him? But he is to come then, not on an ass, but in the clouds of heaven, as predicted in Dan. 7:13, 14. If one had its literal fulfilment, so will the other.

The present age is witness to the fact of such a proclamation of the gospel of the kingdom, as was made from John to the entrance of Christ in triumph into Jerusalem.

This proclamation is not restricted to any one country, nor to any one sect or denomination of people; but is spread in all nations, and all denominations have witnesses among them of the faith.

The Papal apostasy spread a dark mantle over the Christian Church; and it became necessary, in order to the establishment of her fundamental principles,—i. e., "that the Church on earth established at the First Advent of CHRIST, is the kingdom of God on earth,"—to obscure and cover up the true doctrine of CHRIST's personal reign in his own kingdom. Accordingly the true Scriptural doctrines, as held and taught by all the fathers for three hundred years after CHRIST, was brought into contempt and finally denied. The doctrine of the universal triumph and supremacy of the Church on earth is an essential point in the Papal system. Without such a system, or hypothesis, the claims of the Pope to hold the keys of the kingdom of heaven, fall to the ground. The Protestant Church, which at first denied the Papal assumption, and adhered to the apostolic and evangelical doctrine of CHRIST's personal reign on earth, soon began to degenerate, and relapsed into the old Papal error, except that they deny the Papacy to be the true kingdom, and set up the claim in their own behalf; maintaining that the world is to be converted to Protestantism, and that the kingdom of God on earth will become universal by this means.

The French Revolution of the last century opened a new era, by exciting an interest on the subject of prophecy. True, most who wrote adhered to the spiritualizing school, and wrote of the triumphs of the gospel, and the ushering in of the spiritual and universal reign of CHRIST, being at hand. Many supposed the wars of NAPOLEON were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called.

But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of CHRIST's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work, under the anonymous signature of BEN EZRA. His work fell into the hands of EDWARD IRVING, the celebrated and eloquent advocate of the doctrine of the pre-millennial Advent of CHRIST.



It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated BEN EZRA, and subsequently wrote and published several valuable works on the subject. For a time the excitement on the subject in England, under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers, of all denominations, caught the theme, and joined to spread it abroad. Unfortunately for the cause of truth, Mr. Irving came under the influence of a class of fanatics, who, by their course, brought the doctrine and cause into contempt. But still much seed was sown, which has brought forth abundant fruit. In Great Britain, most of the evangelical portion of the clergy in the Establishment are advocates of the doctrine of the personal reign of Christ. Many of the most talented men in the Church are engaged, both from the pulpit, and by their writings, in advancing "the gospel of the kingdom" among men. The writings of the late Rev. E. Bickersteth, and of Charlotte Elizabeth, have been read, and their influence felt, wherever the English language is known. Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited, and proclaimed "the gospel of the kingdom," in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and Pagans. The seed thus sown will not be lost.

A work similar to that of Ben Ezra in Spain, appeared in Germany, the production of Bengel. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source the Russian Milkeaters, of whom an account was given in the "Advent Herald" a few years since, obtained their information on the speedy Second Advent of Christ.

The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remark in this place. Neither labor nor sacrifice were regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and the islands of the sea, upon the wings of all winds. And according to my understanding of Rev. 14:6, 7, it is to continue its spread until joined with the voice of another message, "Babylon is fallen," a new impulse will be given to the work, and facilitate the enterprise and hasten it to its consummation. Never before was a theme so sublime and magnificent presented for the consideration of mortals. It is not a cunningly devised fable we preach, when we make known the power and coming of our Lord Jesus Christ. For we have a more sure word of prophecy, to which we make our constant appeal, in proof of the truth of our message. No people on earth have so much to excite their zeal and impel them to activity, as those who wait for their Lord.

But let us consider the end for which this gospel of the kingdom is to be preached in all the world. It is not with the promise, as many suppose, that all to whom it is preached shall be converted, or evangelized; but "for a witness to all nations." They are to be warned of the coming and reign of Christ, and called on to repent, that they may enjoy it, as the Jews were thus warned at the first Advent.—And all who heed the witness and improve upon it, will enter the kingdom; but the unbelieving and impenitent, like the unbelieving Jews, will be lost and swept away from the earth. Yes, "every soul of man that doeth evil, the Jew first, and also the Gentile; for there is no respect of persons with God."

We now proceed to notice—

## 2. THE POSITIVE SIGN OF THE END OF THE WORLD, OR AGE.

The appearance and success of many who came in the name of Christ, wars, and rumors of wars, earthquakes, famines, pestilences, persecutions, and martyrdom of the saints, none of these should constitute the sign of the end of the world. Accordingly, all these have come to pass in all ages, and fulfilled the prediction of Christ. The positive sign of the end of the world is the preaching of this gospel of the kingdom in all the world. "Then shall the end come." The question arises, The end of what? I answer, The end of the age or dispensation, concerning which the disciples inquired. It can be referred to no other end with any degree of propriety. I have already shown what constituted the end of the Jewish age, and where it terminated. It was when the judgment was pronounced against them, "The kingdom of God shall be taken from you," &c. The doom of the nation was then fixed; and from that time there was no escape from the doom. But the judgment was not executed on them until between thirty and forty years afterward. Let this fact be well considered. Is it not a well established fact? If time elapsed, more or less, after the age and probation of the Jewish nation ended, and the judgment was pronounced, before its execution, why may not the same thing transpire after the end of the present dispensation and the end of human probation?

The order of the judgment, as given in Dan. 7:9, 10, is that the "Ancient of days did sit,—the judgment was set, and the books were opened." Then follows the voice of the great words which the horn spake. And verses 13, 14, the coming of the Son of man in the clouds of heaven is exhibited, coming to the Ancient of days. Thus the judicial proceeding is presented as transpiring before the Father; the Son comes to receive the judgment and execute it. And thus Christ affirms, (John 5:26, 27,) "Has given him authority to execute judgment also, because he is the Son of Man." Enoch, as we are told by St. Jude, predicted the same thing, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all," &c. Paul teaches the same doctrine when he says, "We must all appear before the judgment seat of Christ; that every one may re-

ceive the things in body, according to that he hath done, whether good or bad."—2 Cor. 5:10. I have left out the supplied words, because they pervert the language of the apostle. He does not affirm that all will appear before the judgment seat of Christ for trial, but for execution. I fearlessly appeal to the most rigid scrutiny of the text. Christ will pronounce and execute the sentence even as he has received of his Father. But "the dead" will stand before God, and the books be opened, and "the dead" be judged out of those things which are written in the book.—Rev. 20. This is the same as Daniel's judgment before the Ancient of days. It is only by placing the judgment of the human race before the execution at the appearing of Christ, that I can see any way for the resurrection of the saints to take place a thousand years before the rest of the dead. For the judgment must precede the execution. But the resurrection is the execution; it introduces the saints to their glorified and immortal estate. It raises the wicked to damnation, to shame and everlasting contempt. Hence, I conclude that there will be a general judgment, or trial of the human race, after human probation closes, and before Christ comes to execute the judgment by the resurrection of the just.

As we are manifestly in the midst of the great movement of preaching this gospel of the kingdom in all the world, I conclude we must close at the end of time. And that soon it will be said, he that is filthy, let him be filthy still, and he that is holy, let him be holy still. But if this dispensation is to end before the personal and visible appearing of Christ, by what means shall we determine whether it is ended or not? This is a question which comes more properly in the next lecture; and I shall defer an answer to it for that occasion. If such be the fact, and we are so near the end of our probationary state, and the great day of accounts, how careful ought we to live, with what religious fear, watching and praying always, that we may be accounted worthy to escape all those things which are coming on the earth, and to stand before the Son of man.

END OF LECTURE V.

## ESSEX COUNTY CONFERENCE.

Met according to appointment in Salem, Nov. 13. Ministers present, L. Osler, C. B. Turner, O. R. Fassett, J. Daniels, H. Plummer, J. V. Himes, B. Morley, N. Billings, E. Crowell, and Chase Taylor. Bro. Osler was chosen chairman. Heard reports from brethren, who reported an increasing interest in many places. All seemed encouraged to labor for the salvation of souls and the advancement of the principles of the Advent doctrine.

The Committee appointed by the last Conference to survey the field, and ascertain the wants of the Churches in this vicinity, made the following Report, which was adopted:

### To the Brethren of Essex Conference:

Your Committee, appointed by you, to survey the field within the bounds of this Conference, and report, are prepared to present the following:—

1. The Churches embraced within the limits of this Conference, present a state of stability, peace, and zeal, which indicate real prosperity.

2. There are Churches which are much in need of, and much desire Pastors; and your attention is called to the wants of the same. There are other places, where stated preaching once in two or three weeks would much advance the cause, and in the opinion of your Committee, be the means of accomplishing much good. Then there are openings for the truth, which, if entered, and properly cultivated, would produce flourishing Churches. Your Committee are fully convinced that the field of survey is one of interest, and by the hearty co-operation of those already in the field, and by calling other competent and faithful laborers into it, would be much improved, and present a much more interesting and prosperous condition.

3. In connection with the field already alluded to, your Committee would respectfully suggest the propriety and importance of embracing a more enlarged sphere of labor. Calls are continually coming in from various places for help; and your Committee are laboring under the conviction, that if the plan already adopted by the friends in this region, were generally carried out, much more might be accomplished by the same amount of labor. Harmony and system are necessary to secure efficiency, and we are happy to say, that our brethren throughout the country are becoming fully alive to these facts; and we can but hope, in view of the wants, and peculiar condition of the cause, that Conferences be held throughout New England, and that there be a general gathering; and that these Conferences take into consideration the wants of the regions contiguous to them.

4. A period has arrived in our history, when on the one hand, we see Satan putting forth his utmost power to destroy or retard the work of God; and on the other hand, we hear the great Head of the Church calling upon us to "fly" to the nations of the earth and announce to them their speedily coming doom; and to labor unceasingly to arouse those who profess to be Christ's friends from their slumber.

We profess to believe, that God has committed this last dispensation of the gospel of mercy to us; and that this fact calls loudly upon us for faithfulness in the discharge of any duty. If we see those around us asleep, or going to sleep, we should be constantly on the watch, keeping ourselves awake, and doing all we can to awaken those who have already gone to sleep.

If we see others depart from the work of God and turn their attention to other things, we should be grateful to God that we are kept in his service, and manifest our gratitude by laboring unweariedly, to fill the vacancies occasioned by the dereliction of others, while at the same time, we should not be high-minded, but fear.

If we see many discouraged, and halt by the way, we should remember that our great Prophet and King forewarned us of all that we have realized, and may yet expect to realize; and also assured us that a strict adherence to his directions would secure for us ultimate triumph and reward. All the evi-

dences of the past, with the additional confirmations of the present, relative to the immediate conclusion of this age, and the glories of the future, call loudly upon us to be steadfast in our faith, and continually active in the work of God. We therefore call upon the brethren in the ministry at large, and our brethren and sisters of the Advent faith, to co-operate with us in the good work. Our prospects for success were never better.

L. OSLER.

J. V. HIMES.

Voted, That Bro. Robinson, Plummer, and Himes, be a committee to correspond with Churches wishing preaching, and with such preachers as may be obtained to supply such places. Voted to adjourn to the call of the Committee.

Bro. Morley preached from 1 Cor. 16: 58. Bro. C. B. Turner, from Micah 4:6. Bro. Robinson, from Acts 24:14-16. Bro. Fassett, from Rev. 21:1.

The meetings of the Conference were all interesting, and we trust much good will be the result of the Conference.

E. CROWELL, Secretary.

## THE LORD IS COMING!

Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." When Jesus ascended, the shining ones said, "This same Jesus, whom ye have seen go into heaven, shall so come in like manner."

The prophets of the Lord had foretold that ethnic, or pagan, Rome should be subverted, and succeeded by the papal hierarchy—that its drunken revelry in the blood of the saints should continue for 1260 years—which years were somewhat shortened according to promise—and that then the sun should be darkened—the moon should not give her light—the stars should fall, and the powers of the heavens shaken,—and then, and not till then, should the nations see him coming in the clouds of heaven with power and great glory. Again. After the breaking down of imperial Rome, ten kingdoms were to arise, symbolized by the horns of the prophet Daniel's exceeding great and terrible beast—in the days of which kings, represented also by the toes of Nebuchadnezzar's image, GOD'S EVERLASTING KINGDOM should come and be established for evermore.

Again. Before the coming of Christ, according to the Revelation of the Beloved, a series of six trumpets were to sound—the first four symbolized the upheaving and overturning of the western and eastern Roman empire. The fifth trumpet symbolized the rise and fall of the Saracenic empire, including a definite period of 150 years. The sixth trumpet is applied to the Turkish empire, whose waning power and glory admonishes us that her definite period of supremacy has passed away forever! "And he shall come to his end, and none shall help him." (Is it the Turk, or the Pope?) "The kings shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire." "The great river Euphrates shall be dried up."

Again. The two witnesses have prophesied their thousands two hundred and three-score days, clothed in sackcloth. Surely the second wo is past! "Behold, the third wo cometh quickly!"

Truly, then, "The Lord is coming." He is assuredly coming QUICKLY. He is coming to re-create the earth, and clothe it in immortal beauty. He is coming to judge the quick and the dead. Solemn thought! He is coming to commence his everlasting reign over the house of Jacob. He will make manifest "THAT BLESSED HOPE." The saints will then realize all the richness and fulness of those blissful promises recorded in the book of the Lord. The great day of God will suddenly convulse the world, and break forever the slumbers of the saints—and, quick as the lightning's flash, their bodies will rise and shine with the living ones, in a far more glorious galaxy than any weary pilgrim's heart has ever yet formed any conception. The Lord is coming! O solemn, dreadful thought! Coming to destroy the wicked—coming to glorify his dear people, the purchase of his dying love! The Lord is coming—quickly and suddenly voices like mighty thunderings will be heard, saying: "The Lord God Omnipotent reigneth, let us be glad and rejoice, for the marriage of the Lamb is come, and his bride hath made herself ready." "Blessed are they which are called unto the marriage supper of the Lamb." N. BROWN.

Kingston (N. H.), Oct. 11, 1850.

## Extracts from Letters.

Bro. J. D. BOYER writes from Milesburg (Pa.), Nov. 12th, 1850:

DEAR BRO. HIMES:—The Lord is still good to us. I have spent a month in Clearfield and Elk Cos. I trust to profit in Clearfield Co., Harrison Township. I spent nearly two weeks, and preached fourteen times to large and attentive congregations, the Lord owned his truth to the awakening and conversion of precious souls. Sixteen we trust were converted to God, backsliders reclaimed, and saints made to rejoice in the glory of God, and the community waked up to read on the subject of the Advent. What tracts I had left of our Camp and Grove meetings, I gave away, the people were anxious to receive them, and I think they will be anxiously read. This is a new place; they have had no Advent preaching, but three sermons, which I preached about a year ago. From twenty-five to thirty joined themselves together to hold prayer and class meetings, requesting me to visit them once a month. The interest in Elk Co. is good; there are signs of revival among the people. I preached to the Church in Milesburg on last evening. The congregation was large and attentive. The prospects are more encouraging than they have been for the six months previous.

I have written to Bro. A. Brown, of Ohio, but as yet have not heard from him. I should be happy to hear from him soon. Yours in the blessed hope.

Bro. A. ABBOTT writes from Green Springs (O.), Nov. 5th, 1850:

DEAR BRO. HIMES:—I am now in Sandusky Co., Ohio. Last Sabbath I attended service at Green

Springs, and tried, in my weak way, to preach to the people; after which a number spoke of their hope in the soon return of their departed Lord; and they really seem to love his appearing. After this part of the service ended, Bro. Carlton administered the sacrament of the Lord's Supper to them; it was really a soul-cheering time. It appears to me there is here an open door for preaching the gospel of the kingdom, as many seem to hear with attention, and search the Scriptures whether these things are so. I am more and more convinced that we are nearing the world's last catastrophe, that we are standing upon the threshold of the Church's last mutation, and every ambassador of the cross ought to lift up his voice like a trumpet, to cry aloud and spare not, before the stone cut out of the mountain without hands, smite the image upon the feet, and the whole mass of politico-religious socialism, and antichrist's national misrule is ground to powder, and carried off like the chaff of the summer threshing-floor.

And now, Bro. Himes, I must again express my gratitude to you for the donation of the "Herald," and I ardently hope a change of circumstances will yet put it in my power to compensate you; but be assured you have my prayers and sympathies, with an ardent wish that you may long and successfully continue your work of faith and labor of love, should the Master long delay his coming.

Your brother in Christ.

Bro. P. B. MORGAN writes from Addison (Vt.), Nov. 13th, 1850:

BRO. HIMES:—Bro. P. Hawkes, of Lowell, Mass., has been with us for a short time past, and we have had a blessed season of reviving from the presence of the Lord. What will be the ultimate result of our effort, eternity alone can fully reveal; but I would say, some have already espoused Christ, and others are inquiring. To God be all the praise. Our brethren feel much strengthened to still "WATCH." Praise the Lord, we feel that,

"Signs there's no mistaking,  
Proclaim Messiah near."

Bro. H. leaves us Saturday, to spend a Sabbath with the Church in Bristol, after which he returns home.

We are looking for an interesting time at our Conference, the 29th of this month, and hope all our brethren of this region will interest themselves in the important subject. (See the circular, Adv. Her. No. 11.) Yours in the blessed hope.

## ANGLO-GERMAN SACRED POETRY.

The *Kirchenfreund* Magazine, published at Merckersburg, and edited by the learned Professor Schaff, has a series of "Specimens of Anglo-German Church Poetry," being translations in English of German hymns. We copy the English of one of them, from the pen of Professor James W. Alexander. The original is by Hartmann:

Now the crucible is breaking;  
Now my faith its seal is taking;  
Molten gold unhurt by fire,  
Only thus 'tis ever given,  
Up to joys of highest heaven,  
For God's children to aspire.

Thus, by griefs, the Lord is moulding  
Mind and spirit, here unfolding  
His own image, to endure.  
Now he shapes our dust, but later  
Is the inner-man's Creator;  
Thus he works by trial sure.

Sorrows quell our insurrection,  
Bring our members to subjection,  
Under Christ's prevailing will;  
While the broken powers he raises  
To the work of holy praises  
Quietly and softly still.

Sorrows gather home the senses  
Lest, seduced by earth's pretences,  
They should after idols stroll.  
Like an angel guard, repelling  
Evil from the inmost dwelling,  
Bringing order to the soul.

Sorrow now the harp is stringing  
For the everlasting singing,  
Teaching us to soar above;  
Where the blessed choir, palm-bearing,  
Harps are playing, crowns are wearing,  
Round the throne with songs of love.

Sorrow makes alert and daring;  
Sorrow is the soul's preparing  
For the cold rest of the grave.  
Sorrow is a herald, hastening,  
Of that spring-tide whose unwasting  
Health the dying soul shall save.

Sorrow makes our faith abiding;  
Lowly, child-like, and confiding;  
Sorrow, who can speak thy grace?  
Earth may name thee Tribulation,  
Heaven has nobler appellation;  
Not thus honored all our race.

Brethren, these our perturbations,  
Step by step, through many stations,  
Lead disciples to their Sun.  
Soon—though many a pang has wasted,  
Soon—though many a death been tasted,  
Sorrow's watch of sighs is done.

Though the healthful powers were willing,  
All the Master's will fulfilling,  
By obedience to be tried,  
O 'tis still no less a blessing,  
Such a Master's care possessing,  
In his furnace to abide.

In the depth of keenest anguish,  
More and more the heart shall languish  
After Jesus, loving heart,  
For one blessing only crying:  
"Make me like thee in thy dying,  
Then thy endless life impart!"

Till at length, with sighs all breaking,  
Through each bond its passage taking,



Lo! the vail is rent in twain!  
Who remembers now earth's treasure!  
What a sea of godlike pleasure  
High in heaven swells amain!

Now, with Jesus ever reigning  
Where the ransomed homes are gaining,  
Bathing in the endless light,  
All the heavenly ones are meeting;  
Brothers—sisters—let us, greeting,  
Claim them ours, by kindred right.

Jesus! toward that height of heaven  
May a prospect clear be given,  
Till the parting hour shall come.  
Then, from pangs emerging brightly,  
May we all be wafted lightly  
By angelic convoy home!

#### A MINISTER OF THE GOSPEL SHOULD SET A HOLY EXAMPLE TO HIS PEOPLE.

BY JOHN SMITH, D.D.

It is not by our conversation and sermons only, my brethren, that we must edify our people:—Our example should always and uniformly preach to them. The generality of mankind are better judges of our example than of our sermons, and are apt to form their notion of the gospel from our lives, and of holiness from our example. A good example is so necessary to gain weight and credit to our sermons, that they have seldom any success without it. Our hearers, it would seem, make little account of our speaking well for an hour, in comparison of our living well for a week. Our example, therefore, is the evidence of our sincerity, and the main support of our sermons. In vain do we teach others the duties of religion, if we neglect them ourselves. When our practice contradicts our precepts, we hinder the salvation of our own souls, and prove a snare to the souls of our people. We cannot, indeed, with any grace, reprove in them what we tolerate in ourselves: nor urge them to practise what we ourselves neglect. If we should, our labor would be lost; for who would observe the precepts which the preacher disregards, or believe the doctrines which his own life seems to discredit?

Should we, my brethren, keep even free from vice, this, for us, would be but little praise. We should keep at such a distance, if possible from breaking the law, that, as the rabbies speak, "we should not touch even the hedge that guards it." We should, with the severest jealousy, watch over every part of our conduct; and, with the most scrupulous punctuality, practise every atom of duty. We should abstain not only from evil, but from the very appearance of it; and sometimes deny ourselves that liberty, which conscience, perhaps, allows, if the indulgence would offend a weak brother, and obstruct our usefulness. We should even exceed the highest measure of holiness which we propose to our people, or which we wish them to possess: for, whatever we are, they will think they may safely fall short of it by many degrees; so exalted are the notions which are generally formed of ministerial sanctity.

A good example is so essential to a minister, that every religion, false or true, supposes and requires it. "He who exhorts men to repentance," says the Sadler, or sacred book of the Magi, "should be without sin. He should be zealous, and his zeal candid and void of deceit. He should be of a kind temper, with a soul susceptible of friendship, and his heart and his tongue should always agree. He is to keep himself from all debauchery, from all injustice, and from all sin of any kind. He should be a pattern of goodness and justice to the people of God." In the Greek and Roman religions, in like manner, the last and great injunction given to all who were initiated into the sacred mysteries, was, "Watch and abstain from evil."

A good example is of so much consequence, that the emperor Julian thought he could make the false religion prevail over the true, if he could only bring the pagan priests to be holy and exemplary in their conduct. Accounting, as he declares, the strictness and sanctity, professed by Christians, to be a principal cause of the prevalence of their faith, he gives directions, "that the heathen priests be men of serious tempers and deportments; that they neither utter, nor hear, nor read, nor think of anything licentious or indecent; that they banish from them all jests and libertine conversation; be neither expensive nor showish in their apparel; go to no entertainments, but such as are made by the worthiest persons; frequent no taverns; appear but seldom in places of concourse; never be seen at the public games or shows; and take care that their wives, children, and servants, be pious, as well as themselves." "The exercise of their sacred functions (says he) requires an immaculate purity, both of mind and body; and even when they return from the temple to any occupation or intercourse of common life, it is incumbent on them to excel, in decency and virtue, the rest of mankind. Their humility should appear in the plainness of their domestic garb; their dignity in the pomp of holy vestments. A priest of the gods should never be seen in theatres or taverns. His conversation should be holy, his diet temperate, his friends of honorable reputation, and his studies should be suited to the sanctity of his profession."

These are the means by which Julian hoped to make his favorite religion prosper; and it is certain that no religion whatever can prosper without them. For a good example is so nearly allied to the power of persuasion, that it is a miracle of grace if one soul is saved under a wicked minister. A wicked minister is a curse to his flock, and more fatal than famine, pestilence, or sword, or any other calamity with which God, in his wrath, visits mankind. On the other hand, a faithful and holy minister, who, like the star of Bethlehem, not only lights, but leads his people to Jesus, is one of the greatest blessings which God bestows on men. Such a minister, personating and resembling the great Saviour of souls, carries on the work of redemption as a fellow-worker with Christ, and becomes the instrument of completing his designs of mercy, and purposes of love, to the souls of which he had the charge. Such a one is, in some measure, here below, the shepherd and the saviour of his people; and, when the great SHEPHERD

shall appear, and ask of him an account of his charge, he can with joy come before him, with the souls which he has been the instrument of saving, and say, *Behold me, and the children which God hath given me.*

A good minister, I repeat it, is a fellow-worker with God in the salvation of souls. But a minister, unworthy of this august name, has an equal right to be called a fellow-worker with Satan in destroying mankind. And here, my brethren, I speak not of ministers given to gross vice, or great enormity, if such there be. The character of these, were they guilty but of one glaring trespass against the laws of truth, temperance, or chastity, is confessedly blasted. I speak only of those who are cold or lukewarm, indolent or earthly; of those who are given to levity in behavior, talk, or appearance; of those who are at no pains to call forth the spirit of their office, by study, prayer, meditation, and self-denial; of those who make a fashion of going through the duties of their function, without zeal, earnestness, or unction, and therefore without success; of those who deliver the most awful truths of the gospel with the same coldness and insensibility with which they would speak of ordinary matters, and whose lives want that character of piety, which only could stamp a value on their sermons: for sermons have no effect when the preacher has no piety. His words, like arrows shot from a bow which has no elasticity, fall short of the mark, ineffectual and feeble. The coldness of his heart freezes, as it were, his language; and he cannot possibly kindle in the hearts of others that love to God, and zeal for his service, of which there is not a spark in his own. If his sermons awaken any remorse in his hearers, his example will immediately allay it, and give them a peace which conscience would not allow them. When they see their morals so much resemble those of their minister, they will suppose themselves in no danger; or, perhaps, believe that there is nothing serious in those duties of religion which his ministers themselves neglect or despise. Thus, perhaps, thousands of unhappy souls who have gone before us are now eternally shut out from happiness and from hope, owe their ruin to those ministers under whom they lived. And perhaps, (I utter it with trembling!) perhaps some of the souls under our ministry may find themselves there by and by, and owe their ruin to the like bad and careless example received from us.—That stream which deluges the people of God, may proceed sometimes from the bottom of the sanctuary. That flood of profaneness which overflows the land, may spring sometimes from its prophets. Yes, my brethren, the fate of thousands of souls is annexed to ours. We are always set for the rise or fall of many in Israel. We are, as it were, pillars in the house of our God, and if these at any time fail, the superstructure must fall of course.

A good and holy example is the first duty of a pastor. Without this, his labor, in every other respect, is lost. Like those on whom Moses pronounces a part of his curse, *he sows, but shall not reap; he waters without seeing the increase.* He may carry much seed out into the field, but he shall gather little in. He may plant vineyards, and dress them, but he shall neither drink of the wine, nor gather the grapes. The sacred field under his care is cursed with bearing only thorns and briers. Unhappy the people to whom God in his wrath, gives such a pastor! They can neither be roused by his sermons, guided by his example, nor edified by his conversation. Unhappy the pastor, who becomes thus the tempter and destroyer of those souls whom he ought to be instrumental in saving! His superior knowledge, when he does not live according to it, will only serve to aggravate his condemnation. He bears the torch, and yet he himself loses the way. He is raised in the temple of God, (but like the man of sin spoken of by the apostle,) instead of serving him, he wars against him. And then how is the name of God blasphemed! how is religion reproached, and Jesus wounded in the house of his friends!

Our Saviour tells us, that whosoever shall offend even one of the least of his followers, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. How impossible is it, then, for that minister of the gospel to escape the heaviest condemnation, whose careless or faulty example must offend, perhaps ruin, many? Even that which in others might be pardonable, is in him highly aggravated. Others might plead that they did not hear the trumpet; but it was his business to sound it; and, therefore, if tempted, or even surprised into sin, he can neither excuse the fault, nor, without speedy repentance, dare he hope to elude the punishment. And, heavens! who can conceive what that punishment must be, when the offence is so very heinous! Who can describe that *sorer punishment* of which he may be thought worthy, who, *teaching others, teacheth not himself, but, through breaking the law, dishonoreth God!*

In the Levitical law it is required that the sacrifice for the sin of a priest should be no less than was offered for the whole congregation, who, at that time, may have been two millions of souls in number.—And who knows but God may exact for the sin of a minister, (as this seems but plainly to intimate,) a punishment, as he did a sacrifice, equal to what may be inflicted on a whole congregation? One dares not think that any less may be implied in the law just now referred to. How holy, how exemplary, then, should be the life of a minister of the gospel! On everything he says or does, should be inscribed, HOLINESS UNTO THE LORD. "His soul should be purer than the rays of the sun," and he should walk among men as an angel of heaven.

The very heathens, poor and low as their notions of God and religion were, had (as we hinted already) so high an idea of the sanctity of their priesthood, that the strictest and most exemplary regularity was expected from their sacred order. And such persons as assumed the priestly character, knowing that from them a more than ordinary degree of virtue was expected and required, did, from that moment, consider themselves as bound to excel the rest of mankind. The speech which an ancient tragic poet puts in the mouth of one of them, may give the blush to many a minister of the gospel of Jesus. "Since I became a priest of Idean Jupiter, (says he,) I have kept all

my garments pure and spotless, and I hold myself above the ordinary converse and conduct of mortal men."

If such, my brethren, were the sentiments of a priest of Idean Jove, what should be those of the minister of the great JEHOVAH! How pure, how holy, how exalted, almost to a proximity with the perfect angels! And as we, my brethren, bear this character, how cautiously should we guard against even the appearance of evil, and especially against every real fault! The sins of wicked men call for the vengeance of heaven, but those of a wicked minister, like that of the murderer of Cain, for a vengeance seven-fold. And, by wicked ministers (I must again repeat it,) I mean not such as the world generally calls by that name: I mean only such as are cold, or careless, or lukewarm, or worldly; who, if they have no positive vice or crime, have as little zeal or piety; who, if they do not love pleasure, do as little love heavenly conversation, prayer, meditation, and study. Yes, my brethren, in a minister, not to be pious, is to be wicked; not to excite to virtue, is to encourage vice; not to confirm, by his example, the doctrine which he preaches, is to deny the faith; and, in a word, not to be more holy than other men, is to be the curse of his people, the disgrace of his office, and the enemy of his God.—Their having neglected to do good, more than their having done evil, may be, one day, the condemnation of most ministers. The idle servant is, by the gospel, sentenced to the same torments with the unfaithful. And if even the bare absence of zeal and piety be thus punished in a minister, what treasures of wrath must await the unhappy servant who is positively evil! Our Saviour himself seems to be at a loss for language strong enough to express the terrible fate of such a minister. *His Master, says he, will—what will he!—reprove, or beat, or scourge him!—no, but cut him asunder!*

Remember the history of the sons of Eli. From that, it would appear, that God has scarce any punishment adequate to the crimes of ministers. And if he thus punished the profaners of the blood of bulls and goats, what shall he do, or rather, what shall he not do, to the profaners of the blood of his Son?

In Scripture we find careless and corrupt pastors the greatest curse which God at any time sent upon a sinful people. The lesser crimes of the Jews are punished with raising up kings against kings, and nation against nation; with reversing the order of the seasons; with barrenness of land, famine, pestilence, and sword. But when their crimes were at the highest, and God's wrath at the hottest; when weary, as it were, with chastening them, he asks, *why should ye be stricken any more, or wherewith shall I strike you any more!* what last mark shall I give of my displeasure! Then, as we find from the sequel, he draws forth from his stores of wrath unfaithful ministers, wicked and corrupt pastors, *shepherds who fed themselves and not the flock; who did not strengthen the diseased, nor heal the sick, nor bind that which was broken; who did not seek the lost, nor bring again that which was driven away.* And if there be any of us, my brethren, to whom this character will apply, such may fear, that they are sent by God, as one of the first plagues, for one of the worst ages of the world. For, in the New as well as in the Old Testament, false, corrupt, and covetous teachers, are some of the plagues and signs of the worst and last times. And, indeed, what worse calamity can befall a people, than to have a careless, not to say a corrupt, minister! Other plagues extend only to the body, but this takes in, not only the body, but the soul. Other calamities are limited by time, but the consequence of this extends to eternity; for careless and wicked ministers are seldom or never honored to be the instruments of saving souls. Like the scribes and pharisees of old, *they neither go into heaven themselves, nor suffer them that are entering to go in.* They are a stone of stumbling and offence in the threshold, on which thousands of unhappy souls must fall and perish. Unhappy that people! and woe to that pastor! although some of his people, by the uncommon grace of God, should be saved.

You see then, my brethren, *what manner of persons we ought to be;* how holy in life and conversation. On this our usefulness here, and our happiness hereafter, our own souls, and those of others, are depending. Let us, therefore, take heed to ourselves, and walk in the steps of our Master. Let our lives be such a copy of his, that men may say of each of us, "He is a fair, though faint image of his Master; from this man's life I can conceive how Jesus lived." As our Master was holy, harmless, and undefiled, so should we, as far as our imperfect nature will allow. To this attainment let us bend our chief attention; for whether we regard our own salvation, or the success of our ministry, this demands our first care. Let us remember, that the chief glory and happiness of every creature depends on the measure he attains of moral excellence; as, indeed, the chief glory and perfect blessedness of God himself, must arise from his possessing this excellence in infinite perfection. It is this that peculiarly challenges the love, esteem, and confidence of his rational offspring: and our love, esteem, and usefulness among our people, will be in proportion to the measure we possess of the same excellence. This, in a word, is the basis of all our present and future happiness. And to excite us to this holiness of life, and excellence of character, we must look, not to the world around us, but to God, to angels, and the other inhabitants of heaven. We must look to the highest precepts of the gospel, and copy the life of our High Priest and pattern. We must think how the apostles, and other faithful preachers, lived; and how departed ministers would live again, if they were to act their part in life a second time. We must study, seek, and practise all possible ways of *doing*, and of *being* good; devote our life to the practise of self-denial and humility, of charity and devotion. Finally, brethren, *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, and do them.* Be, as you ought, the example of your flocks, and the guides of your people. For you are the light of the world, and if

you burn but dimly, the people may wander and be lost. If the pharos will not shine, how can the voyagers find the harbor?

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From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has been published.

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I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

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This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

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It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & CO., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [to 12.]

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## THE ADVENT HERALD.

BOSTON, NOVEMBER 23, 1850.

## To our Patrons.

BY the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

**WANTED**—5000 new subscribers to the *Advent Herald*. Let each reader call attention to it among his friends and neighbors, and its subscription-list will be greatly increased. The greater its circulation is, the greater will be the ability of the office to issue new works on the prophecies.

WE have extra numbers of No. 13, which we will send free to any who will circulate to get new subscribers. Please send your address. Or send any names of friends to which you would like it sent, and we will send free to them for a few numbers.

**NEW SUBSCRIBERS** who pay in advance for the next volume, will be credited for the balance of the present, from the time they subscribe. This volume ends in February.

**BILLS**.—Those indebted for the *Herald*, will save us the trouble of sending them bills of their indebtedness, if they will cancel the same, or inform us of their inability so to do.

## ROMANISM IN EUROPE.

The mutations of Romanism, for the last three hundred years, have been exceedingly peculiar and striking. These changes have been watched with deep anxiety by the entire Protestant world, whose feelings have been those of alternate hope and fear. Christians regard the Romish faith as one belonging to an age of ignorance and superstition, depending for its growth, and even for its very support, on the amount of repressive influence it is allowed to put forth. Hence they have anticipated, that with the diffusion of light and knowledge, that system would gradually be weakened, until it was entirely annihilated. This view is, in part, correct; but so many events have occurred in connection with Romanism, so entirely discordant with the popular notions respecting it, as to perplex those who had almost fancied that they were endowed with the faculty of prescience. Laying down the premise, that Romanism is a system nourished and kept alive by ignorance, the great mass of the Christian world have of course looked on every ray of intelligence as so many death-strokes to it; and their hopes are only exceeded by their wonder, that instead of its falling, like another Dagon before the Ark of the Lord, they behold it apparently increasing in strength, and stretching forth its arms with new vigor and boldness. This mistake, and consequent perplexity, would never have arisen, had not the testimony of the Scriptures been overlooked. While the gradual weakening of the Papacy is therein distinctly recorded, they plainly accord to it a show of strength, of some sort, sufficient to keep it in a rampant position, and exhibit its aggressive character, until the coming of CHRIST, by whose personal presence alone it is to be destroyed.

It is no wonder that the great mass of Christians, overlooking the material point, that the end of the Papacy is linked with the personal appearing of CHRIST, entertain erroneous notions on the subject. Hence, when the Pope fled from Rome, and his people became imbued with liberal ideas under the Republic, their previous notions became confirmed; but they were not prepared for the return of the Pope, nor for the exercise of that power which maintains him in his seat. While, therefore, we are struck with the evident fact, that the very foundations of the Papacy are sapped, and its hold of the consciences of men is continually relaxing, we yet see it in apparently a vigorous state. This view of the Papacy is perplexing to those who do not trace its progress as marked out by the word of God; and they are doomed to continued disappointment, so long as they shall shut their eyes to the time when, and the means by which the Papacy is to be finally uprooted.

Adventists, though no more able than those who differ from them, to solve the political and ecclesiastical intricacies of Europe, or of our own land, (nor do they pretend that they can solve them,) are not surprised at the aspect of Romanism throughout the world. But they would be surprised to see it,—though it is stripped of its former power,—less conspicuous, less active, at the peculiar period of the world which all prophetic history declares we occupy.

For the last two years, the features presented by the Papacy in Europe have been strongly marked, and deeply interesting to the Christian world. The flight of the Pope from his dominions, unimpelled by violence or threats, the sudden and utter alienation of the affections of the great majority of his people, have been witnessed; and though he now occupies his throne, it is by the force of foreign bayonets, which alone prevent his subjects from expelling him for ever.

The Roman States are not the sole theatre of events significant in their relations to Romanism. Sardinia and Piedmont have within the past few months pursued a course, which shows the great strides that even benighted Italy has made towards emancipation from spiritual, social, and political thralldom. The people of Sardinia and Piedmont, as well as those of Rome, have manifested no desire to refuse obedience to the Pope as their spiritual head, but they repudiate his right to control their political relations. But while they accord to him spiritual domination, they so manifestly disregard it when it conflicts with their natural rights, as to render it utterly powerless, or dependent on their voluntary acknowledgment. This condition of things is so completely the antipodes of that which existed sixty years ago, (to go

no farther back,) that no argument is needed to prove, that with the increase of light Romanism has become weak.—Not that its adherents are become less numerous, or that its glare, and glitter, and superstitious pageantry, are less attractive to those whose only notions of religion are formed by idle and unmeaning mummeries and ceremonies; but that the essential characteristic of Romanism,—consequent on the assumption, that the Roman Church is the only Church, and is infallible,—to bend, and break, and rule the consciences of men, is scouted by entire Continental Europe, and practically denied by enlightened Roman Catholics everywhere.

Some time since the Parliament of Turin passed a law, known by the name of its framer, SICCARDI, by which the priesthood were made subject to the civil tribunals for crimes and offences, instead of to ecclesiastical courts, which had formerly been the case. This law was received by almost the entire body of the people with marked satisfaction. As might be supposed, a law so obviously just, placing the priests on a level with the people on the score of privileges, was not very palatable to those whose special immunities it was designed to abridge. The entire priesthood, led on by the Archbishop of Turin, denounced the law, and the latter commanded all his subordinates to refuse submission to it. Obedient to their leader, no sooner said than done,—the law was practically set at naught by the entire clergy. Now came the struggle between light and knowledge and Papistical arrogance and usurpation; the spirit of the dark ages was thus placed in its true and proper position, confronting reason, truth, and intelligence. It was a legitimate struggle; but the cohorts of depotism fell back, and Archbishop FRANZONI suffered a fifteen days' imprisonment in his own palace, as an earnest of what might be expected should he persist in running a muck against the law. Soon another opportunity occurred for another struggle, and this time with more striking results. This opportunity was on the death of Count SANTA ROSA, one of the Ministers who voted for the SICCARDI law. While on his death-bed, the Count requested absolution from the clergy, which was refused him, unless he stated before witnesses that he repented of the share he had taken in the enactment of the law. Like an intelligent and honest man, he refused to do this, and of course died without receiving the rite, and was then forbidden Christian burial by the Archbishop. A popular tumult was the consequence; the priests were driven from the town, and the Archbishop imprisoned. Finding no disposition on the part of the arrogant priest to respect the law, he was formally banished, and his estates confiscated. Thirteen out of the fourteen judges who sat on his trial concurred in this sentence. It was also warmly approved by nineteen-twentieths of the people.

The Archbishop of Cagliari, in Sardinia, previous to the banishment of the other, wishing to ascertain how far he might imitate the example set him at Turin, commenced disposing of laws and statutes in the most summary manner. He soon found himself in the iron grasp of the law; but, nothing daunted, and with singular stupidity, or assuming that those with whom he had to do were stupid, he resorted to that old and once terrible instrument of Papal vengeance, viz., Excommunication,—but which now provokes only the derision of the world, and especially of Italians. This act was followed by a notice, on the 23d of September last, to leave the Sardinian territory within twenty-four hours. Not feeling disposed to exercise his own volition in the matter, at the end of the appointed time the Government kindly undertook the duty of removing him, and it was done.

These two facts, transpiring in the midst of Italy, and in sight, as it were, of the "centre of unity," have created no little ferment among the dry bones of "the powers that be" at Rome. An apparent disposition at first existed to send forth Papal thunders, red-hot from the Vatican, in the shape of anathemas, &c., but "sober second thoughts" induced the Holy Father and his Conclave to follow the example of Pope and Pagan, in the *Pilgrim's Progress*, and merely show their teeth. Accordingly a cry was raised, that the Piedmontese and Sardinian Governments had broken treaties, &c., by making ecclesiastics amenable to civil tribunals for crimes. Taking this cue, the Catholic newspaper press all over the world echoes the cry, and with such a din, that those who are unable to think and hear at the same time, are liable to suppose, that those two Governments are really guilty of violating treaties, and wantonly oppressing the poor priests. Attempts have been made to reconcile differences, but in vain. The two Governments, not feeling willing to relinquish the right of governing their own people, as yet show no disposition to retreat from their position. This is the present state of affairs in Italy.

If we turn our attention to England, we shall be no less struck with the state of Romanism there, though it is different in character from that seen in Italy. For some years past the English Church has retained within its bosom many who were really Romanists in sentiment. Recognizing all the revolting dogmas of the Papal Church, they appear to have been induced to retain their nominal membership in the English Church on account of unwillingness to recognize the Pope as universal bishop, or else because they thus had a better opportunity to diffuse their sentiments. Frequent and numerous have been the secessions, however, comprising many of the most talented of the English clergy. But since the GORHAM controversy, the division line between the evangelical portion of the clergy and the Romanizers, is more distinctly seen, and the indications are, that still more numerous apostacies will soon take place.

With a sagacity that rarely deserts it, the Papacy sees that the time has arrived for it to put forth new efforts. Knowing the influence that certain trappings, forms, ceremonies, titles, &c. &c., have on a certain class of minds, the Pope has established what is called the English Hierarchy. The country has been mapped out into twelve dioceses, a batch of the same number of new bishops put in possession of them, an English Cardinal created, with the title of Archbishop of Westminster, to form their head, and all commanded to go forth and convert England to the faith. This new movement on the part of the Pope has come like an electrical shock on the English mind. If we may judge of public feeling by the English papers, the conversion of the people is yet a great way off. The *London Morning Advertiser* thus speaks of the new movement:—

"We are assured on good authority, that the appointment of Cardinal Wiseman as Archbishop of Westminster, in con-

junction with the partition, by the Pope, of England into Roman Catholic Districts, has created considerable displeasure, as well as surprise, in Downing-street [Government]. The arrogance of the Church of Rome, in this matter, is a virtual attack on the supremacy of her Majesty, and is calculated, in the end, to do injury to the cause of Roman Catholicism in England, by the feeling of hostility which it must necessarily engender in the minds of all her Majesty's loyal subjects, towards a religion whose earthly head could have had the effrontery to act as he has done."

By referring to a paragraph among the foreign news, the reader will see that the Government is alive to this proceeding. Other reports, however, state that the Roman Hierarchy was established in England with the full knowledge and assent of the Government. Says the *London Times*, speaking of the creation of the new bishops, and the formation of their dioceses—

"All this, laid down with the authority and minuteness of an act of Parliament by a Papal bull, certainly constitutes one of the strangest pieces of mummery we ever witnessed. We can only receive it as an audacious and conspicuous display of pretensions to resume the absolute spiritual dominion of this island, which Rome has never abandoned, but which, by the blessing of Providence, and the will of the English people, she shall never accomplish. . . . To the existence of the dignitaries of the Romish Church having a certain authority over their own flocks in this country, no objection was or could be raised; but the creation of a hierarchy, assuming the names of cities and provinces, and distributing counties among their sees, is a step which the Pope could not have taken in any other civilized country in Europe, and it is hardly less preposterous than the bull of his predecessors in the 15th century, which assigned to the crown of Portugal the undiscovered limits of the New World."

The above article from the *Times* elicited from Dr. ULLATHORNE, the new Roman Bishop of Birmingham, an explanatory letter, directed to the editor of that paper, from which we extract the following:—

"It is an act solely between the Pope and his own spiritual subjects, who are recognized as such by the Emancipation act. It regards only spiritual matters. In all temporal matters, we are subject to and guided by, the laws of the land."

"Hitherto, and for ages past, the Pope has acted, not merely as chief pastor, but also as immediate bishop, in this country. He has governed through his own vicars, bishops holding foreign sees, nominated by the Pope as his vicars, and revocable at his will. By establishing the hierarchy, the Pope has divested himself of the office of our immediate bishop, and has conferred it on Englishmen instead. Catholic bishops in England are no longer the Pope's vicars, but English bishops, having power to form their own constitution of government by express concession, and no longer revocable at will, while their successors will be raised to their sees by canonical election. The entire measure has been one of liberality and concession on the part of his Holiness, and as such the Catholics of England understand it, and receive it with gratitude."

"We feel that his Holiness has transferred from his own hands into ours the local episcopacy, and that even as Sovereign Pontiff he has set limits to his power in regard to us in constituting the canonical order of things, and literally giving us self-government, retaining only his supremacy. It is as unfair to confound this boon of liberty to the Catholic Church in England with ideas of aggression on the English Government and people, as it is to confound the acts of Pius IX. as Pope with the notion of his temporal sovereignty. For my part, engaged as I have been in the negotiation throughout, I know that no political objects are contemplated in it."

The above letter is entirely unexceptionable in terms and tone, and forms a striking contrast to those usually emanating from similar sources. But the letter does not allay the excitement among the clergy of the Established Church, who, notwithstanding their Romish tendencies, do not appear exactly willing, as yet, to "receive the mark" of the Papacy openly. Indeed, we do not pretend to say, that the disaffection of the clergy and laity of the English Church will ever be manifested differently, or more strikingly, than it is at present; but judging from the past, from the nature of Romanism, and from the character of those who belong to the Church of England, we believe that the time is not far distant when the Church and State system will fall, leaving its membership to pursue their particular affinities without fear of Articles or homilies. At all events, we see no Scriptures to warrant us to look for the decrease of Romanism before the coming of CHRIST; but on the contrary, there are many that authorize us to believe that it will continue to "prevail" until that event. Hence those who look for the entire destruction of the Papacy by the preaching of the Gospel, will be disappointed. It is by the Gospel that the Papacy is to be "consumed," or weakened, "unto the end," when it will be "destroyed by the brightness of CHRIST's coming."

## To Correspondents.

**COMMITTEE OF THE CHURCH IN ALBANY**.—Your communication will have an appropriate place in the "CHRONICLE" shortly to be published. We see not how Christians could do differently than you have done. Those who pursue the course you repudiate, are unworthy of all Christian association, and should not be patronized or fellowshiped.

**D. CAMPBELL**.—Such letters are cheering to us, individually; but we think best not to publish.

**J. CUMMINGS**.—Please to fulfil your intention to write; we wish to be furnished with all such evidence.

**J. D. BOYER**.—Your testimony greatly astonishes us. We are much obliged to you for it; it comes very opportune.

**J. E. SEAVY**.—We learn that he did a few years since, and suppose he still owns it.

**C. GREENE**.—Although we should not publish in the *Herald*, such communications would be pleasing to us to receive. The readers of the *Herald* would be gratified to receive an interesting letter from you for the paper.

**S. S.**—No reliance is to be placed on that point. Its statements in reference to us are a tissue of misrepresentations.

**J. B. HUSE**.—The author of the Tabernacle Sermon was S. HAWLEY.

**S. S. HIMES**.—There was no name to the appointment, and we don't know who made it.

**J. F. G.**—He is in heart fully with the others. He has chosen his position. We expected nothing better from him.

**J. KELLEY**.—We don't discontinue on account of inability to pay, so long as it is received with pleasure, and read with profit. To preach the gospel to the poor, is a part of our mission.

We call the attention especially of our brethren in the ministry to an article on page 343, headed, "A Minister of the Gospel should set a Holy Example to his People." The article cannot fail to be a benefit to those who desire to magnify their sacred office. The article is from an old work, now out of print, designed to set forth, in a series of lectures, the Nature and End of the Sacred Office. We shall from time to time give from the same work other articles illustrative of various important duties of the the ministry.

**SALEM MEETING**.—The meeting at Salem closed with deep interest. Bro. C. B. TURNER gave the last discourse, which was listened to with much attention, and some were so deeply impressed as to resolve to begin a religious life. Bro. OSLER's labors are still appreciated, and crowned with success.

We have received from the "Association," "an Address delivered before the Massachusetts Charitable Association, on the occasion of their sixth exhibition, Sept. 19, 1850. By J. S. SKINNER, editor of the 'Plough, the Loom, and the Anvil.'" It goes fully and luminously into the necessity of protection for industry.

**ERRATA**.—In our last, on page 334, under the obituary head, of Bro. GORE, for "progress," read prayers.

On 1st column, 5th paragraph, p. 333, for "Wood and HALES, 1850," read 1880.

## BUSINESS NOTES.

**C. GREENE**.—As F. R. Wilkins did not owe anything, we suppose he wants the *Herald* again, and have therefore credited him the 50 cents from the middle to the end of the present vol. Is this right? L. N. B.—You will see by the receipts that you have overpaid. S. Foster, Jr.—Sent you books the 16th by Cheney's express. J. S. St. John—We have credited you to 321, the middle of next volume, and send from the same of this. J. S. Wright—You have paid to No. 334—to August next.

## DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

**W. H. BIRCH**, of Wellington, O., refuses his paper, owing 9 00

Total delinquences since Jan. 1st, 1850 . . . . . 129 14

## TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Sisters in Low Hampton . . . . . 5 00

## TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense . . . . . \$250 00  
Previous receipts . . . . . 175 50  
C. Green—\$1 50; J. G. Smith—\$1 00; Friends in N. Y. \$5 50  
Total receipts . . . . . 153 50

## FOR BRO. N. SOUTHARD.

Friends in Walpole . . . . . 8 10

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. D. Campbell will preach at Coburg Sunday, Dec. 1st, 11 A. M.; at the Court-house, 7 P. M.; Perry's Corners, 3d, 4th; 4th, 6th; Toronto, 5th, do (Bro. Pearce, see to this appointment; near Oakville, at Bro. Griggs', 6th, do (Bro. Tuesdale, send him a line); Nelson, Sunday, 5th, 11 A. M.; father Campbell's, 9th, 7 P. M.; Bro. Brown's, 10th, do; Bro. Burrows', 11th, do; Bro. Cannell's, 12th, do; Bro. Samuel Nevins', Blechness, 15th, do. Bro. Tuesdale, will please meet me at Nelson.

Bro. Merrill will be expected to preach at Haydenville, Mass., Sabbath, Nov. 24th; Cummington, 26th; Cheshire, 27th; South Adams, 28th; North Adams, 29th; Savoy, 30th; West Hawley, Sabbath, Dec. 1st, at 10 A. M. and South Hawley at 2 and 6 P. M.—all except Sundays, at P. M. his Post-office address is Northfield, Ms.

Bro. S. W. Bishop will preach at Haydenville Sunday, Nov. 24th; Savoy, 25th and 26th, at P. M.; West Hawley, 27th, do; North Leverett, 28th, do; New Salem, Sunday, Dec. 1st.

There will be a Conference in Concord, N. H., Thursday, Dec. 5th, and continue over the Sabbath. Bro. D. Churchill, J. Couch, J. Harvey, T. M. Frelde, L. Boutell, M. L. Bently, J. Shaw, J. G. Smith, and all of God's children, are invited to attend.

**H. B. JUDKINS**.—There will be a Conference at Stowe Centre (in the Town Hall), Saturday, Nov. 30th, at 10 A. M., and continue over the Sabbath. Bro. J. Turner and others will be present. We hope for a good attendance.

**S. ROGERS, I. BARNES**.—There will be a Conference at Wilmot Flat, N. H., Thursday evening, Dec. 4th, and continue over the Sabbath. Bro. Finner and J. Pearson, Jr., will be present. The friends of the cause in this region are invited. (In behalf of the brethren.) J. G. SMITH.

Bro. R. V. Lyon will preach at Fort Ann, N. Y., Nov. 25th and 26th, at 6 P. M.; Rawsonville, Vt., 25th, do; Houghtonville, 26th, do; Maynard Hollow (Jamaica), 30th, do; Jamaica Village, Sabbath, Dec. 1st, 10 A. M.; Northfield Farms, 2d, 6 P. M.; South Belcher-town, 3d, do.

Bro. S. S. Gears will preach in West Greenwich, R. I. (at Bro. J. Green's), Sabbath, Dec. 8th; Southampton, L. I. (where Bro. Lee may appoint), Sunday, 13th, and spend several days there, holding meetings in the evening if desired; Fiskville, Sunday, 22d; New Bedford, Mass., Sunday, 29th; Warwick, R. I., Sunday, Jan. 5th.

Bro. J. H. Mills will meet the brethren at New Britain the 17th; Hartford, 19th; Warehouse Point, 20; Windsor, 21 (where Bro. Hooper may appoint); Jawbuck, 22d; Springfield, 23d and 24th; Chicopee, 26th; Cabotville, 27th; Granby, 28th.

I will preach in Hopeville Sabbath, Nov. 24th; Providence, Sabbath, Dec. 1st (Market hall); Bristol, Sabbath, 5th.

Bro. B. Morley will preach in Holden Sunday, Nov. 24th.

## Receipts from Nov. 13th to the 19th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

W. L. Boyer, 491; E. Carpenter, 534; E. Tenny, 404—\$4 due at end of vol.; J. R. Filkin, 521; J. Kendall, 508; E. Royce, 508; L. Royce, 508; U. B. Person, 534; N. Knight, 534; S. Fellows, 521; J. G. Smith, 508; I. Hartwell (and cents), 492; J. R. Morse, 508; J. Smith, of G., N. H., 491; S. Hurlburt, 502; M. A. Mix, 534; E. Wadell, 482; D. Chassey, 538; D. Wertz, 491; J. B. Balderston, 492; W. Brown, 534; S. M. Robinson, 518—each \$1.  
S. Parker, 508; W. Busby, on acct.; P. Martin, 495; A. Simpson, 508; Elder Dexter, 534; T. Well, 521; C. Gorham, 482; S. I. Hamlin, 534; J. Chadsey, 534; A. Slack, 518; L. Potter, 560; I. B. Waite, 482; S. Currier, 586 (and \$4 for books—sent); A. Durgin, 495—each \$2.  
J. Cummings, on acct.; E. Treadwell, 534; W. S. Miller; L. E. Weston, 508; I. Callis, 508—each \$3—J. E. Bixby, 534—\$4—L. N. Burnell, 534—\$5—N. M. Perley, 508—\$2 50—J. Huse, 508—\$1 50—N. Rowell, 501—\$1 75—S. Rose, 482—50 cents—J. Wise, 501—75 cents.

**English Receipts**.—Rev. W. Lamb, 514; Miss Watson, 523; W. Barker, 456; J. Mann, (two vols.), 508; W. Cookson, 508; Miss Unwin, 378; J. Smith, 508; C. A. Thorp (two vols.), 534; V. Wormald, 508; R. Cookson—our books show that he has paid to 404, previous to what you have now sent, which pays only to 430; if a mistake has been made, please inform us in your next.



# ADVENT



Luke 9: 28-30.

# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, NOVEMBER 30, 1830.

No. 16. WHOLE No. 498.

## THE ADVENT HERALD

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PROPRIETOR AND EDITOR.

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be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscri-  
bers' names, with their Post-office address, should be distinctly  
given when money is forwarded.



### A CHRISTIAN THOUGHT.

I would not ask a thornless life,  
From every sorrow free,  
Did God, in his kind providence  
Permit it so to be.

For as the verdure of the earth  
Would wither and decay  
Beneath the dazzling glorioussness  
Of a perpetual day.

So the green places of the heart  
In life's progressive years,  
Would cease to yield the buds of hope,  
If watered not by tears.

I ask a firm and steadfast mind,  
My duties to fulfil;  
A cheerful and obedient heart  
To do my Maker's will.

An humble and enduring faith,  
To lift my soul above,  
And in each chastening grief to see  
A Father's tender love.

A heaven-born strength to follow on  
The path my Saviour trod,  
Through Him to win the meed of grace  
And endless joy with God.

### Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE XI.—CHRISTIAN COURAGE.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."—Rev. 2:10.

(Concluded.)

The next that is mentioned is "death;" the most awful, the most painful, the most depre- ciated of all. What havoc does death leave be- hind him! I believe that death is a most un- natural thing. It is not natural, that same death; it is nature's curse, calamity, and close. Man was never made to die; he was constituted immortal; and it is only the cor- roding curse of sin, that cleaves to every sinew, and artery, and vein, and pulse, that brings this fair and exquisite framework, so fearfully and wonderfully made, to be the prey of worms and the companion of the dust. Death takes the friend from his friend, the *protegee* from his protector, the child from his parent, the posses- sor from his estate, the soul from the body; but there, in the case of the saint, it must stop—it cannot take a believer's soul from a believer's God. When a Christian dies, it is not he that dies, but death that dies in his death-bed; and that groan which seems the physical evidence of a departing spirit, is, in the case of the believer, but the first sound of the marriage-bell which intimates the marriage festival of the Lamb, and his union and communion with God and with the general assembly of the saints above.

It is thus, then, that you have nothing to fear in death. There is not a grave that is dug deep in the cold-clay churchyard over which a Christian cannot say, "*My Lord first lay there.*" "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." If this separation of friend from friend, and relative from relative, is only separ- ating them from a communion characterized by a thousand intermingling infirmities, and in- troducing them into endless, sorrowless, bright, and happy day, where friend shall rejoice again in friend, and child in parent, and parent in child; then we can bear the momentary sever- ance of the passage, for the sake of the glorious interview, the happy, the blessed meeting upon that sunlit shore that lies beyond it. We are not to sorrow as those that have no hope; "for if we believe that Jesus died and rose again, even so them which sleep in Jesus shall God bring with him."

But there is something that we have more reason to fear, if we have reason to fear any- thing. Death is a solemn thing, but life is a more solemn thing still; and the Apostle, there- fore, in this catalogue mentions not only death, but life. When I think of the conflicts and struggles in this great city, for instance, where the competition and conflict is so great—when I think of that surging ocean which rolls and rises, and ebbs and flows through every thorough- fare—when I think of the thousands struggling on, despairing of a shore, and feeling not a bot- tom, and little knowing what may be the issue—I feel that if death be ever painful in a Chris- tian's prospect, life is ten times more terrible in a Christian's experience. You know how hard it is to deal with the world and keep your integrity inviolate. Many know how difficult it is to transact the business of life, and yet to do it as in the sight of him of whom you say, "Thou God seest me." Many a bosom in this assembly is convulsed with conflict, and with struggle, how shall he do what his conscience bids him do at the word of God, and how he shall do what the claims of his family seem to prescribe for their provision. Let us pray that we may cleave to the prescriptions of conscience, and that grace may be given you to enable you to do so. You will ever find, that if you lose a good bargain, because you love a better Lord, he who has told you that "man doth not live by bread alone," will make "Christ and a crust," as a poor woman once said, sweeter and more delightful than the sacrifice of conscience, with its tortures, and agony, and sorrow, in connex- ion with the luxuries and splendors of the world. Depend upon it, there is truth in this maxim, "Seek first"—in the school, in the counting- house, in the shop, in the corn-market, in the Royal Exchange, in the House of Commons, in the House of Lords—the kingdom of God and his righteousness, and all other things will be added," thrown in as make-weights, which God will give to all who truly serve him.

The Apostle proceeds to enumerate, among other things, "things present." Every one knows where the barbed arrow rankles, and the cup that is bitterest; and every one believes his own burden to be the heaviest. But, what- ever be the present load, whatever be the poign- ancy of the present trial, remember that He who delivered Shadrach, Meshach, and Abed- nego, and sustained them amid the burning flame, will not forsake you; and that He in whose strength the martyrs triumphed at the stake, and were wafted in a chariot of flame to a crown of glory, is the same God, whose strength is still made perfect in weakness, and whose grace is still sufficient for you.

Nor, says the Apostle, should we fear "things to come." What they may be—whether the years that come shall come dancing in sunshine, like bridesmaids to a bridal, or whether they shall approach clothed with sackcloth and covered with crape, as mourners to a funeral—God only knows. Whether the coming year shall be sunshine or sadness—whether hearts that are now bounding shall be breaking—or wheth- er hearts that now break shall be bound up, and find gladness for sorrow, "the oil of joy for mourning, and the garment of praise for the spirit of heaviness"—God only knows. But come what may from the future, or be felt what may from the present, fear ye not; the God who has fed you all your life long is your God still; he has been with you in six troubles, and in seven he will not forsake you: "Fear none of those things which thou shalt suffer," is his own blessed prescription.

To sum up all,—Fear not the height of pros- perity, nor the depth of adversity; fear not the height of honor, nor the depth of shame; fear not the pinnacle of the temple to which the devil may lift you, nor the crypt below the temple in which the tyrant may place you.—Fear nothing above, nothing below, nothing around, for the whole universe is at friendship with that man who is at friendship with the living God, and can call him "my Father."

Let me ask you, then, in concluding this summary, What is there for you to fear? Tribu-

lation? "Through much tribulation we must enter into the kingdom of heaven." Hunger? He feeds us with living bread. Nakedness? He clothes us with spotless righteousness.—Death? To be absent from the body is to be present with the Lord. Banishment? The whole earth is the Lord's, and there is no spot to which the persecutor can drive you where the wing of your Father shall not be stretched over you. Whom have we then to fear? We are predestined to be conformed to the image of his Son; we are chosen in Christ before the foundation of the world. Our victory is the subject of everlasting decree, for we are "cho- sen unto salvation through sanctification of the Spirit and belief of the truth;" and, says the Apostle, "our light affliction which is but for a moment, worketh out for us a far more exceed- ing, even an eternal weight of glory;" and, he adds, "though no tribulation for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." And the Apostle tells us what things the saints of old had to endure, and what things they overcame; none of these therefore may we be afraid of. "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having ob- tained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

But let me endeavor to show you some rea- sons why you should not fear those things with which you have to contend. First, because you are never alone. Realize this true thought—a believer is never alone. Wherever there is a heart that beats with Divine responsive love, there there is a Saviour to feed that love, and guide the beating of that heart. In the closet, where you pray in secret—at the family altar, where you act as the priest of the house- hold—in the sanctuary, where you are one of a thousand worshippers—in the deep coal-mine, or on the lofty Apennine peak—in the tents of Mesekh and the tabernacles of Kedar—on the ocean's bosom—in the field of battle—in the cloister, and in the court—Christ is with you alway, even unto the end of the world. There- fore, "fear none of those things which thou shalt suffer."

In the next place, in the midst of your suffer- ings Christ is at hand to help you. I will read you a beautiful and touching instance of this in (Mark 6:45:) "And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid."

Here you have a perfect picture of Christ and his Church; the Church is on the bosom of the tempestuous deep, toiling and rowing the first, second, and third watches, three parts of the night, and no help comes. But what was Christ doing all the while his people were thus distressed? He was interceding for them upon the mountain's side, where He held sweet and blessed communion with his Father and their Father, with his God and their God. And at the fourth watch, just when despair began to creep over their spirits and to paralyze their en-

ergies, He came, waving his hand over the ocean's bosom, whose waves played like babes around his holy feet, and proclaiming to his disconsolate and dejected ones, "It is I; be not afraid." He will never cease to intercede for them whom He has washed in his own blood, and whom he is preparing to be gems, that shall sparkle the more beautifully when they have passed through the fire, in his own glorious diadem.

To comfort the believer still more, and to lead him not to fear, let him recollect, that the love of Christ originates and directs all. Now, here is just the difference between a Christian man's suffering and an unconverted man's suf- fering. The unconverted man's suffering is pe- nal; the Christian's suffering is paternal. In the case of a child of God, Christ exhausted from every suffering the last element of wrath, and substituted for it the element of love. The blow that smites the Christian most severely, is inflicted by that hand which was nailed to the accursed tree; the cup that a Christian has to drink, even when that cup is bitterest, is filled with love in disguise, and not with wrath in the least possible degree. Whatever your af- fliction may be—be it the loss of thy property, or the loss of thy children, or the loss of the nearest and the dearest that thou hast, not one blow reaches thee, my Christian brother, which has not been meted out by the wisdom and the love of Him who has taught us to kneel and say to Him, "Our Father who art in heaven." Glorious truth! Let me then go forth with this blessed assurance, that if there light upon my head all the storms of the four points of the compass together, they are all expressions of paternal love. There is no really cross wind in a Christian's voyage to glory; whether it blow against him, or blow forward, or blow from either side, it equally wafts him to the haven of perpetual rest. Whatever be the severity of the conflict, or the force of the tempest, it can never rend him from Christ, nor induce him to let go Him, whom he has as an anchor of the soul, sure and steadfast.

Recollect also that all your afflictions are de- signed to sanctify and fit you for heaven and for happiness. For what says the Apostle? "Not only so, but we glory in tribulations also: for tribulation worketh patience"—this is one grace—"and patience, experience," that is an- other; "and experience" is the parent of an- other grace—"hope," and then this hope "maketh not ashamed." "All things," says the Apostle, "work together for good;" mark the expressiveness of this assertion. He does not say that "*some* things work together for good" to a Christian, but "*all* things." And he says that all things *work*. Every thing is in action; and there is no dispute among them, for all things "work together" in perfect har- mony; and all things have a beneficent tenden- cy, for "all things work together for good" to them that love God, and are called according to his purpose." Therefore I say to every true Church, what Christ said to the Church of Smyrna, "Fear none of those things which thou shalt suffer."

In order still farther to enforce this, let me very briefly remind you that the fourteenth chapter of the Gospel of John begins with a prescription exactly parallel to this. Our Lord says, in the first verse, "Let not your heart be troubled:" the Seer in the Apocalypse says, "Fear none of those things which thou shalt suffer." It may be useful, when you have lei- sure, to study this chapter, to go over, *seriatim*, each verse of it; and you will find that the first verse, "Let not your heart be troubled," is the text: or, in the language of the epistle, "Fear none of those things which thou shalt suffer;" and that each verse in succession is a reason why the Christian's heart should not be troubled. For instance, "Let not your heart be troubled." Why? "In my Father's house are many man- sions." Do not think that there is any neces- sity for your pressing back your friend; there is plenty of room for all that wish to enter; not one will be excluded who does not exclude him- self. "Let not your heart be troubled, as if



you knew not for what I am going: I now tell you that I go to prepare a place for you. Why should you fear because I am absent? my absence is for your good; I am preparing a place for you, and affliction is one of my servants, which is preparing you for that place. But if you should say, We know not the way; fear not, I am 'the way.' But if you should say, We cannot know how to walk in that way; fear not, for I am 'the truth, and I will guide you.' But if you say, We are dead and weak, and unable to do anything; fear not for I am 'the life,' and I will strengthen and sustain you in the way. Be not afraid, therefore, for I am the way, the truth, and the life; no man cometh unto the Father but by me." But if you should say, "We have none of these things that we need;" yet "Fear not; be not afraid, for if ye shall ask anything in my name, I will do it." But if you should say, "O Lord, we shall have no comfort in the midst of the conflict, our hearts will be so torn and our feelings so injured by the struggle through which we shall have to pass, that we shall be worn out with the ceaseless agony and conflict and trial;" our Lord says, "Fear not; be not afraid, for I will pray the Father, and he shall send you another Comforter." "But, O Lord, we may forget these things." "Fear not; be not afraid, for that Comforter shall teach you all things, and bring all things to your remembrance."—Whatever may be your sufferings—however you may be persecuted, and reproached, and calumniated, "fear not, for I am with you always, even unto the end of the world; let not your heart be troubled, neither let it be afraid."

"Fear not." Those who have palms in their hands, and who wear the white robes they have washed and made clean in the blood of the Lamb, were all in the furnace, and have come through the same arduous struggle for Christ: we follow only in the wake of Abel, the first martyr—of Enoch, and Moses, and Abraham, and Isaiah—of Matthew, who was beheaded—of Mark, who was dragged through the streets of Antioch till he died—of Luke, who was hanged on an olive tree—of Peter, who was crucified, and of Paul who was murdered in the Mammertine prison at Rome. You follow them who through faith have passed through the Red Sea, and who will sing a nobler song than the song of Moses, being more than conquerors through Him that loved them and gave Himself for them. Fear not the prison, for no walls can intercept the communion between Christ and his own. "Fear not," says our blessed Saviour, "persecution, for it cannot separate you from me, it will rather bind us more closely together. Fear not poverty, for I will make you unspeakably rich; fear not death, for I have taken away its sting; fear not eternity, for the Lamb is its light, and I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also." Fear nothing; pray, watch, persevere through life; but do not fear. To fear, is to lose strength. The joy of the Lord is the Christian's strength; sadness and gloom are the elements of a Christian's weakness. Remember then whom you serve, who watches over you, from whom you may draw, and what treasure you may draw from Him; and then, whether you shall be, like the Church of Smyrna, ten days, which, prophetically, is ten years, cast into prison, or whether you shall be subjected to trials and tribulation and distress, and all God's billows and waterspouts seem to pass over you—some few years hence it will matter very little what we have suffered, if we find this, that we have washed our robes in the Lamb's precious blood, and that our righteousness is the righteousness of our Lord. Our hearts shall beat in a better clime, where every beat shall be blessedness, and every pulse a wave from that ocean of joy and felicity which is around the throne of God and of the Lamb for ever.

END OF LECTURE XI.

(From the "Panoplist.")

### God Known by his Judgments.

(Continued from our last.)

We may take a striking illustration of the truth that the knowledge of the Lord has been extended in the earth by means of his judgments upon the Church, from the Ecclesiastical history of Northern Africa. This region, which now once more is calling forth the strong sympathy of the Christian philanthropist, had a large share in the early triumphs of the Christian doctrine. Egypt soon felt those influences from on high, which began to fall so copiously upon Palestine after the descent of the Holy Spirit. For several centuries of the Christian era, Alexandria, with her school of theology and her celebrated Bishops, was the centre of religious light to a vast country. But we shall confine ourselves in the present review to those seats of the churches in Northern Africa, of which Carthage was the head. Into these extensive regions the gospel found entrance in the days of the Apostles; and so great was its prevalence there, that the ancient rival of the city of Rome

became, in the age of Constantine, the abode of a religious power which did not always yield to that of the Imperial City. In the persecutions of the Roman Emperors who preceded Constantine, the Christians of Northern Africa were conspicuous sufferers; and even so late as the reign of Honorius, who ordained that all heathen temples in the country should be destroyed, sixty Christians were murdered in one town in Numidia, in consequence of their attack upon the statue of Hercules. This fact shows that they were numerous, and that they were zealous in the propagation of Christianity. But their numbers and their Christian zeal are shown by many other facts. Their ecclesiastical councils were held in numerous places, and among others in what is now Algiers. When the contest was at its height between the Donatists and Augustin, a council was held at Carthage for the public discussion of the disputed points, under the direction of the Roman Emperor. This council was convened in the year four hundred and eleven, and was composed of five hundred and sixty-five Bishops. Few places in the world at the present time can command such a concourse of the ministers of Christ for any religious purpose. To say nothing of other lights, there was the great Augustin, who ranks in the history of the Church with such men as Calvin and Edwards. In a word, the whole of Northern Africa, at the commencement of the fifth century was imbued with a religious spirit like that which may now be found in some of the most favored positions of Christendom, Scotland, for instance, feeling the weight of her Chalmers and a host of other champions of the cross. Not in all respects would this comparison hold, but far enough to show what a strong and vast sway the gospel then had in the country made famous by Carthaginian and Roman exploits in pagan story, and yet more signalized in the early ages of Christianity, by the works of the Holy Spirit in the salvation of unnumbered souls.

What traces can now be found of these once flourishing Churches? Who stand in the places of their hundreds of faithful preachers? In what one of them all, is the bread of life broken by the ambassador of Jesus? Where in their enclosures are the pastoral labors to be found, consoling the afflicted, pointing the sick to the great Physician, and training up the young in the nurture and admonition of the Lord? In what one of them all is the weekly prayer-meeting to be found? Go through the entire territories, where once shone the lights in these golden candlesticks; go ask for the family altar and the sanctuary of acceptable worship; alas! the only answer that will be reverberated from their hills and valleys, their shores and inland scenery, is *Judgment*, the Lord is known by the judgments which he executeth. Even where the spreading glories of Emmanuel are extending to the same continent, and illuminating other portions of the same quarter of the globe, they scarcely reach as yet *these scenes* of moral desolation. Some of them are without inhabitants, others thinly inhabited, or yet others with a dense population, but *all* under the blight of desolating judgments. Their history is made the means of building up churches in other places, but themselves remain as the barren heath, that knoweth not when good cometh.

What were the specific errors and iniquities, which thus called down the exterminating *wrath of the Lamb*, we cannot so particularly know as in the case of the Jewish church; but some things faithful history has recorded; and as the record is full of instructive warning, we may well pause and consider it for a little space.

To comprehend, in any good degree, the corruptions which crept into the North African churches, and prepared the way for their ruin, it is necessary to contemplate the influence exerted upon them by the *formalism* of the times of Constantine. Christianity then assumed an external form far different from that which it wore in the earlier stage of its history. When the disciples of Christ were persecuted by a Nero or a Domitian; when to be a follower of Jesus, it was necessary to sacrifice the most inviting earthly prospects, and consequently few became professedly Christian, who were not such in reality; at such a time, the gospel prevailed in as great simplicity, purity, and power as can well be consistent with the imperfections of the world, in which its conquests are made. At such a time, the principal reproach attached to Christianity, in the view of its opposers, was, that its friends were the poor, illiterate, and despised of this world. But a widely different and much worse reproach was reserved for the days of Constantine. Then it was that Christianity clothed herself in the robes of splendor; civil honors were in the path of the Christian; his earthly rewards were so great, the inducements were so numerous and so strong which worldly ambition presented for entering into communion with the Church, that thousands entered from mere mercenary motives. In such a condition of Zion, when profession was so common, and decided piety so rare, it was natural that great virtue should be ascribed to the *form* of godli-

ness. A mysterious power was supposed to reside in the sacraments of the Supper and of Baptism.

Constantine himself attributed such purifying efficacy to baptism, that he did not submit to the ordinance till near the end of his life, that he might thus wash away the stains of blood which had attached themselves to him long after he had openly embraced Christianity.—No one needs to be told, that in such widespread and imposing corruption of the simplicity of the gospel, vital religion must bleed at every pore. According to the decision of the excellent Neander, it was shown, in the reign of Constantine, and still more in that of his successor, that the state which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever virulence. Christianity has often been advanced by persecution, but never by an alliance with worldly greatness and splendor. To make a show of her outward forms may add to the number of her pretended friends, but must ever tend to diminish the amount of sincere attachment to her spirit.—Hence it was that the Emperor Julian employed his wit and learning against Christianity with far greater effect than could have been, had not the follies and vices of the Church in the preceding reigns furnished him with such terrible weapons of attack. Among other sarcasms, which were the more effectual on account of the imperial rank from which they proceeded, one represents the great Constantine in the lower world, proclaiming to all, "whoever is a voluptuary, a murderer, whoever is a vicious man, a profligate, let him come hither. Having washed him with this water, I will instantly make him pure. And should he fall into the same crimes again, let him only beat on his head and on his breast, and I will bestow on him power to become pure."

The disastrous effects of these corruptions of Christianity extended throughout the Roman Empire, and although they were greater in some other places, they were sufficiently deplorable in the North African churches. So far as they prevailed, *religion was reduced to a mere formality without the vital power*—the very thing which more than ought else in the Hebrew church at the time of the Saviour's birth, called forth the hot displeasure and the destroying vengeance of the Lord.

But the worldly-mindedness and pomp of the church, which furnished one such fruitful source of declension and ruin, were followed by other evils equally ruinous. The history of the church, like that of the world at large, is continually furnishing examples of vibrations from one extreme to another. The splendors of courtly favor, found to be so adverse to a life of godliness, were by many exchanged for the wildness of the fanatic and the seclusion of the anchorite. Deeming that connivance at pagan rites and usages had been at the foundation of the evils with which the church abounded, some violently attacked, not only the pagan worship, but all in the church who could not be hurried along in the same frantic course with themselves.—Others, looking upon intercourse with the world as the grand cause of the declension of piety and its attendant evils and dangers, retired into grottos, and gave themselves up to secret meditation on divine things and the mortification of the flesh. Both these classes of Christians, though possessed of many estimable qualities, introduced serious and destructive abuses into the Church. From Monasticism sprang up "the spirit of self-righteousness on the ground of works; a legal morality separated from all connection with the inward essence of the gospel, and tending especially to keep back the consciousness of the need of redemption; the spirit of slavish self-mortification at war with the essence of Christian liberty; the spirit of a pharisaical, ascetic pride." With this spirit was connected the whole theory of penance, the doctrine of celibacy and of indulgences, and many other superstitions, which for long centuries accumulated reproach upon the Christian name. From the roving bands of fanatics, there sprang every species of disorder in civil and domestic relations. Venerable heads of families were compelled to perform the most menial services, and creditors were so furiously attacked as to congratulate themselves if they could purchase life by the remission of honest debts. All this was done under the pretence of a purer religion. Surely we have seen enough already to show how odious to the Holy Redeemer was the condition of his visible Church. But there existed within her pale even greater abominations than these.

### The Doctrine of our Fathers.

We copy the following from a sermon on the "Preparation for Christ's Second Coming," published more than one hundred years since.

Watch for Christ's coming. This is a necessary duty incumbent on all Christians. What I say unto you, says our Lord, I say unto all,

watch. Carnal security is an evil that is incident to all sorts of Christians, young and old. 'Tis incident to young Christians; they have so little experience of the power of sin, of the prevalence of temptations, and of their own weakness, that they are apt to grow self-confident, and to trust to their own good resolutions; and so, remitting of their own spiritual watchfulness, are oft times wofully ensnared. 'Tis incident to old experienced Christians: Noah, Lot, David, and other saints, were surprised with fearful temptations, and carried into gross sins, even when they were old, and after many experiences of the love and grace of God. The wise virgins did not sleep, till their main work was, in a great measure, over. 'Tis said to the commendation of king Jehoshaphat, that he walked in the first ways of his father David. It seems that David's first ways were his best ways. Alas! there are few Christians whose last days are their best days. I say, then, that carnal security is incident to all sorts of Christians: and it is incident to them even after solemn duties, and after special manifestations of God unto them. We see this in Christ's disciples. They had been partaking of both sacraments, of the Old and New Testament, the passover, and the Lord's supper; and Christ himself being the administrator, I doubt not there were special measures of the Divine presence on that occasion: yet soon after, even that same night, when they had gone out into the garden, they could not watch with Christ one hour, no, not the best among them; they fell asleep again and again; and their bodily sleep, in such a season, did sadly bewray the security of their souls. Now, many of you have of late been at the Lord's table, drawing near to God in a most solemn ordinance; and some of you have, it may be, had special manifestations of God, and rich and sweet experiences of his love and grace in the use of that ordinance. Yet your danger is great. Satan is ready to lay your soul asleep, and ye have ill hearts that are much inclined to spiritual sleeping and slumbering, so that ye need to take heed to yourselves. Some sad temptation may be at hand. Watch against spiritual pride and self-conceit, and against spiritual sloth and laziness. Watch, lest the subtlety of Satan, and the deceits of your own hearts, rob you of the fruit and benefit of duties and ordinances, and particularly of that great ordinance of the Lord's supper. And watch continually. The lamp in the Tabernacle was to burn always, viz. in the night season; for Aaron was to light the lamps at even. And what is our whole life in this world, but a dark night of temptation, wherein our candle should never go out? When ye put your danger farthest off, then it is nearest at hand.

1. Consider who comes. It is the Lord Jesus Christ. And is it not necessary for his honor that ye should be ready? What master having gone abroad, will not reckon himself affronted by his servants, if upon his return with great solemnity, he find them idle, slothful, gadding abroad, eating and drinking with the drunken, so that he is not attended and waited on? On the other hand, will he not reckon himself honored by them, if he find them busy at work, waiting for his coming, ready at his call, that when he knocks they may open to him immediately? So here, Christ is our Lord and Master. And who is so great and glorious a Master as he is? Surely our preparation should be such as may be answerable to the glory and dignity of so great a Master.

2. Consider the manner of his coming. O how glorious it will be! He comes in power and great glory. If you were called to meet some great king, riding in great pomp and state, what preparation would you make? And ought you not much more to make ready to meet the great King of kings coming in all the glory of the upper and better world? He comes not as in the days of his flesh, in the form of a servant, but in the glory of his Father; attended not by a few fishermen, but by a glorious retinue of innumerable angels; riding not upon an ass, but upon the clouds of heaven; and environed with flaming fire. Surely the glory of his coming should greatly influence your preparation.

3. Consider the end of his coming. He comes to take account how you have behaved in his absence, and how you have managed the trust committed to you. So, it is said in the parable of the talents, After a long time the Lord of these servants cometh, and reckoneth with them. And says the apostle, every one of us shall give account of himself to God.—The account will be so strict, so particular, so impartial, that we should all tremble at the thoughts of it, and do our utmost to have our accounts ready. Having a reckoning to make up, and such a reckoning as that shall be, we should have our accounts ready stated and balanced. It will be your final and last account; He comes to count and reckon with you once for all. Therefore if your accounts be not ready, then they can never be ready; for, there will be no more trial after that. And you know not how little time you may have to get your



accounts in readiness. Therefore ye should be always ready.

### Salvation.

A Sermon, Preached in the Parish Church of Crathie, Balmoral,  
Before Her Majesty the Queen, Sunday, Sept. 22, 1850.

BY REV. JOHN CUMMING, D. D.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—ISAIAH 45:22.

"All have sinned," is the verdict of God on mankind. To our original sinfulness we have added many actual transgressions. There is no exception. From the loftiest to the lowliest of men we are sinners—miserable sinners. The wasting and destroying curse which evermore follows sin, has entered the royal palace, and the noble hall, and the humblest cot. It is felt in cabinet, in congress, in senate, in divan.—Jesus tells us we are by nature "lost," "dead," "perishing." The Holy Spirit tells us we are by birth "ungodly," "children of wrath." In this, our inherited condition, we are not only without holiness, but we are also "without strength," utterly helpless, unable by our wisdom or wealth, or genius, or power, to recover ourselves. To those, then, who are victims of so wide and terrible a disaster, whose case is thus delineated throughout the whole Scripture in the strong, but not overcharged language of which I have given the merest summary, these words, "Look unto me, and be ye saved, all the ends of the earth," must sound like music coming from the skies—like angel accents to weary and way-worn humanity, awakening the long hushed feelings of hope, of gratitude, of joy. These words are conclusive evidence that salvation is possible; nay more, that salvation is accessible—yea more, that salvation is offered—and more than all, that is offered without money, without price, to all that will, without distinction of caste, or kindred or language, or nation, or tongue. To all the dwellers in the uttermost parts of the earth, and of the desert sea, there is offered a full, free, instant, forgiveness, in the name and through the blood of the everlasting covenant. The text is the proclamation of the supply of that which is the great and crying want of all humanity—of bread to the hungry, raiment to the naked, healing to the sick, life to the dead, a home and a rest to the exiles of Eden.

It seems naturally suggested by the language of the text, that the designed directness of it, "Look unto me," indicates the possibility that some may be disposed to seek salvation by looking elsewhere; for all men want to be saved, that is, to be happy—all feel, whether they feel it savingly or not, that there is something wrong in them that needs reparation for a judgment day. The direct and pointed appeal in this verse, thus suggests the possibility of men looking below Christ, or above Christ, or on either side of Christ, and so missing the salvation, the transmission of which is here plainly restricted to one channel, and declared to flow exclusively from one Source. There may be many wrong ways—there is but one right.—Yet all the wrong ways may be summed up in two. In a word, there are but three sorts of religion in the world. From the beginning until now all religions may be classified in one of three great categories or chapters. First—The religion of Man, whose language is, "Look to me, and be saved;" secondly, the religion of the Priest, whose language is, "Look to me, and be saved;" and there is, thirdly, the religion of God our Saviour, whose words are, "Look to Me, and be saved." Let me show that in neither of the first two is there any possibility of life. Each is a candidate for your acceptance, but only in the last is everlasting peace.

The religion of man, as I have named it, expresses itself in the language of the text, only the *me* we are summoned to look to, is man, not God a Saviour. Man, however, even if he were what he once was, cannot save himself. Once he was a glorious temple—inlaid with holiness | vocal with songs, and replete with happiness; but now all is changed—the altar fire is quenched; and in the place where the cherubim and the glory were, there are reptiles and serpent passions holding their ceaseless carnival. The once holy heart has made itself deceitful above all things and desperately wicked; so much so, that the exposure in the light of God's countenance of a naked human soul—just as it is, a fallen apostate soul—would be a spectacle that man could not bear! Yet fallen as man is, even amid conscious ruins, such are the remains of his aboriginal intellectual greatness, that he expects that he can save himself. He resolves to arise, and rouse his soul to reassert its ancient claims, and seat itself where he thinks he has still unforfeited rights. He looks to himself for the restoration of self. He forgets, like one of old, that he is shorn of all the elements of his strength, and that the experiment has been often but never successfully made.

If Adam in his innocence could not keep himself from falling, how will Adam in his ruin restore himself? Unfallen Adam, our

great forefather, in his purity and meridian strength, thought that he could ascend to the height of God, and be as God, knowing good and evil. He failed, and plunged at once into a ruin,—terrible as the height he aimed at. If, then, the unfallen Adam could put forth no wings that could carry him to God's dwelling-place, and set him on a level with God,—surely the fallen Adam, with less strength, with less holiness, must try in vain to reach God's throne, or recover his lost place. It is to attempt to be himself a God,—to reach the throne he hopes to secure by his merits, and to retain the glory of the achievement, wholly and forever to himself. This is futile. When man, by any combination of his muscles, can lift himself from the earth, or when he can walk upon the untrodden sea, or soar to distant stars, and bring home the secrets of heretofore unexplored worlds,—when man can raise himself from the dead, and from his own grave, by some inherent spring of life within him—then, and only then, will we listen to and weigh man's bidding: "Look unto me, and be saved, all the ends of the earth."

There is nothing in man, or by man, or belonging to man, or bearing the superscription and the image of man, either in Paradise, or on Sinai, or on Olympus,—in the forum, in the academy, or the Stoa—in the palace, the school, or the hut,—that has in it any redeeming power, any regenerating or life-giving energy whatever. If man will be saved, he must take the place, humiliating as it is, of a lost, undone soul, saved by grace alone, and by nothing besides. All history is the melancholy record of man's effort, without Christianity, to regenerate himself; and viewed as that record, its every chapter is a descent, its every page a witness to the weakness of man; and sounding along the corridors of ages, the ear of the Christian can hear the moaning and despairing cry, ever rising up from the heart of poor helpless humanity: "Who can bring a clean thing out of an unclean?—Not one."

My friends, the Bible has warned us of the hopelessness of the attempt. "It is not in man that walketh to direct his steps;" *a fortiori*, "It is not in man that walketh to save his soul."

The true type of man's effort to save himself, it seems to me, is found in the remarkable biography of Paracelsus. It is stated of him, that he spent or wasted his life in efforts to discover the elixir of immortality, of which it was supposed, if man were to partake he would live for ever. He made the discovery of alcohol; he thought in it he had found the long-sought elixir. He resolved to put it to the test; he drank of it copiously, but, instead of living for ever, he perished of the poison he had drank on his own floor. Such is the type of man's effort to save himself, that is, to live for ever! The most promising discoveries have served merely to embitter his disappointment. He has learned with sorrowful heart that they are not only broken, but poisonous cisterns.

Such and so poor is the religion of man, whose language is, "Look to me." It shall not, brethren, be ours. It is of the earth, earthy; and no splendor of language or brilliancy of thought can conceal its essential worthlessness and wickedness.

Let us now examine the religion of the Priest, whose language is, "Look to me; to me, in some of my formulas, to me in some of my developments," if I may use a favorite expression, "and be saved." In one of these he bids you look to the Church; she, he alleges, is the directness to heaven, the sure way to eternal joy. "Hear the Church," he cries, and be happy.

Such religion is *Churchianity*; it is not *Christianity*. Christianity means the religion where Christ is all; Churchianity, the religion where the Church is all. But what is this Church? let me ask. It is the company of believers, if it be the true Church; the company of the baptized, if it be the visible Church, made up of good and bad, of tares and wheat. But the whole Bible tells us that a church without Christ is a body without a head; a robe, without the Divine wearer; the richly-chased cup, but without the wine.

I cannot see that there is any more chance of being saved by a Church, than there is of being saved by a College, or by a Royal Exchange. There is no more connexion in the way of merit between the one and salvation, than there is between the other and salvation.

Another formula in which the Priest's religion develops itself is, "Look to the sacraments—they will save you; be baptized, and you need not doubt that you are regenerated; take the Lord's Supper, and you are sure there is communion with Christ." There is no regenerative virtue inherent in, or inseparable from, baptism; for baptism is not the Holy Spirit.—There is no saving and expiatory virtue in the Lord's Supper; for the Lord's Supper is not the Lord Jesus Christ. We may not place baptism in the room of the Holy Spirit, nor the eucharist in the place of the Lord Jesus. We must look far above and beyond them both. Were both

to become vocal, they would say, We are not, the one the Christ, nor the other the Holy Spirit. Lift your eyes far above us; we must decrease, He must increase. We are ordinances; do not degrade us by dishonoring the Lord of the ordinance. Arrayed in glories that belong not to us, we cease to be of service.

The Priest further says, If not to these, look to the priesthood and be saved. The Apostle says: "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" The minister is glorious only in the reflected light of his Master. A true minister will try to hide himself in the shadow, lest he should intercept one ray of light and love streaming from "the brightness of the Father's glory." It is his grand effort to turn every eye and every heart from himself to Jesus,—to be content to be nothing, that his Lord may be seen to be all.—By so doing, he proves his unction from on high; he carries credentials visibly authenticated, and souls won by his ministry are its fruits and proofs. His language—earnest and affectionate language ever is—"Look not to me; behold the Lamb of God; He only is the Christ the Saviour; He only has the words of eternal life." So taught the Apostles, and so teaching we vindicate ourselves to be their successors. Thus we preach not man, not ourselves, but Christ the Lord, and ourselves your servants for Christ's sake.—(To be continued.)

### Venezuela.

As but few of our readers know anything either of the moral or physical condition of the republic of Venezuela, we shall publish some interesting extracts from manuscript letters written by a friend who has spent sometime in that country. The extract we give to-day, contains a graphic sketch of Caracas, the capital of the country.

"The first view of Caracas on approaching from La Guira is exceedingly beautiful; it is situated about three thousand five hundred feet above the level of the sea, surrounded by mountains, the highest of which reach over ten thousand feet.

"The road from La Guira to Caracas winds around the mountains a distance of eighteen miles, while the actual distance between the two cities in a straight line, is not more than three and a half miles; this road passes over a ridge about five thousand feet high, and the first view of the city is had at an elevation of about one thousand feet above its plane. The valley in which it stands looks like one vast basin, some thirty or forty miles long, ten or twelve wide, a mile deep, all of which is in a high state of cultivation.

"The uniformity of the houses, the red tile roofs, the flatness of the plane on which the city stands, its magnitude, and its apparent seclusion from the rest of the world by the vast chain of mountains which encircle it, all contribute to give it a character entirely different from any other city in the world.

"The houses of Caracas are generally one story in height, with an open court in the centre, approached by means of a gate or *porte cochere*. This plan of building has caused the city to cover an immense space of ground, while at the same time it has imparted to it a remarkably light and airy appearance. The eaves of most of the houses have a great projection, and all the roofs are covered with earthen tiles put together with mortar. The ceiling of the rooms are composed of boards, as plastered ceilings would be continually broken by the earthquakes. The windows are large and generally without glass, the outside being secured by light iron bars and the inside by shutters. The floors are in most instances composed of bricks, and the lower part of the rooms embellished with *dis-temper* paintings, the upper part being simply whitewashed. The best houses are constructed of bricks or stone, but the most common material for building is a concrete, which is a little better than dried mud; this species of construction suffers so much from the violent earthquakes to which the country is subject, that a large portion of the city consists of the ruin of these mud houses.

"All the buildings are plastered smoothly on the outside and embellished with elaborate cornices and other ornaments, all of which are composed of plaster, and which endure even in the most exposed situations without dilapidation, in consequence of the mildness of the climate.

"The architecture of Caracas is of a mixed character, being a Spanish modification of the Roman and Italian styles, with some peculiarities, which have naturally grown out of the climate and other local circumstances.

"Caracas contains about twenty thousand inhabitants, eighteen Roman Catholic churches, no Protestant church, one university, three male and three female colleges—in which the principal branches of education are taught, including mathematics, natural philosophy, and the languages—and two convents. These institutions are, of course, all connected with the Romish Church, and are made to subserve the interests of that corrupt, but powerful establishment. I

looked in at a public examination and distribution of premiums in one of the female colleges, which took place on the Lord's-day; but much to my surprise, it was completely a secular affair, without even a show of the forms of religion; it was concluded in the evening by a grand music and dancing party. Here, then, we have a religious concern, a sort of nunnery affair, holding its annual fete on the Lord's-day, and winding up with a midnight revel.

"I have made frequent visits to the churches during the hours of service, but have never found more than three or four men and a dozen or twenty women, except on one occasion, which happened immediately after a smart shock of an earthquake; there appeared to be, on that occasion, a fearful settling up of accounts at the confessional, but which I shall take occasion to describe in another letter. There are no seats in the churches, and the floors are composed of bricks laid upon the ground; each lady is followed to church by a servant, who carries a rug similar to our hearth rugs, which is spread out on the pavement opposite the altar, and on which they sit or kneel, and perform their devotions. A dozen or more ladies elegantly attired and gracefully spread out on these rugs, make quite a novel scene, although it is one that seems to convey but a poor idea of the exercise of that religion which our blessed Saviour taught, and from which those who love him derive their chief—their only substantial joy."

Christian Chronicle.

### Spiritual Recognitions.

A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as beautiful, and as the bud of her heart unfolded, it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious and prayer-loving child, was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's kind care of her, and, winding one wasted arm about her neck, would say: "Now tell me about my mamma!" And when the oft-told tale had been repeated, she would ask, softly: "Take me into the parlor; I want to see my mamma." The request was never refused; and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But

"Pale and wan she grew, and weakly—  
Bearing all her pain so meekly,  
That to them she still grew dearer,  
As the trial hour drew nearer!"

That hour came at last, and the weeping neighbors assembled to see the little child die. The dew of death was already on the flower, as its life-sun was going down. The little chest heaved faintly—spasmodically.

"Do you know me, darling?" sobbed, close in her ear, the voice that was dearest; but it awoke no answer.

All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, the lips parted, the wan, cuddling hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far above.

"Mother!" she cried, with surprise and transport in her tone—and passed with that breath to her mother's bosom.

Said a distinguished divine, who stood by that bed of joyous death:—

"If I had never believed in the ministration of departed ones before, I could not doubt it now!"

"Peace I leave with you," said the wisest Spirit that ever passed from earth to heaven.—Let us be at "peace," amid the spirit-mysteries and questionings on which His eye shall soon shed the light of eternity.

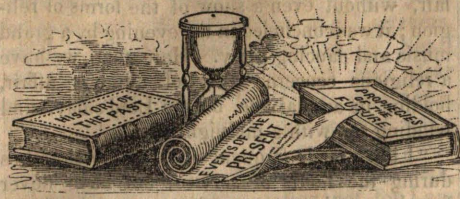
National Era.

### Faith.

When thou hast pleaded the promise at the throne of grace, exert thy faith on the power and truth of God for the performance of it, against sense and reason, which rise up to discourage thee. How came Abraham not to stagger in his faith, though the promise was so strange? Because "he considered not his own body."—Rom. 4:19. And what made Zacharias reel? He made sense his counsellor, and thought he was too old for such news to be true. This is the bow of faith, and consequently of comfort in affliction. We are too prone to carry our faith with Thomas, at our fingers' ends, and to trust God no farther than our hand of sense can reach. It is not far that sense can reach, and but little farther that reason's purblind eye can see; God is oft on his way to perform a promise, and bring joyful news to his afflicted servants, when sense and reason conclude their cause desperate. Luther bids us crucify that word, "wherefore obey the command, and ask not a reason why God enjoins it." It is as necessary to bid the Christian, in great afflictions and temptations, the word *quomodo*, how shall I go through this trouble—hold in this assault? Away with this "How



shall I." God tells thee, he will never leave thee, nor forsake thee, his grace shall be sufficient for thee, &c.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, NOVEMBER 30, 1850.

### THE GOSPEL.

"Fear not; for behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

The word gospel in the original, *εὐαγγέλιον*, signifies good news, or glad tidings. It is defined by CRUDEN to be "a revelation of the grace of God to fallen man through a Mediator, or, it is a wise, a holy, and gracious constitution of God, for the recovering of fallen, sinful, and miserable man, from that deplorable state into which sin had brought him, by sending his own Son JESUS CHRIST in the flesh, to obey his law which man had broken, to make a proper atonement for sin by his death, and thus to procure a pardon, and the favor of God, and eternal happiness for all that believe and repent, and receive the gospel-salvation, together with a promise of the Holy Spirit to work this faith and repentance in them, to renew their sinful natures unto holiness, to form them on earth fit for this happiness, and to bring them to the full possession of it"—in a future state of being, after the resurrection, in the new earth.

In other words, the gospel finds man a sinner, as fallen from the perfect state in which he was made by his Creator; it shows him his condition by nature, and points out the way of escape: it thus brings to view the glad tidings of a recovery of, and restoration to the blessings forfeited by the commission of sin.

This gospel is called by different names, as it is viewed in different aspects in respect to its origin, effects, and end. Thus it is termed the "gospel of God," (Rom. 1:1)—"separated unto" which PAUL was "called to be an apostle," because it came originally from the Father. It is called "the gospel of the grace of God," (Acts 20:24), because it is by the grace of God that the results of the gospel can be secured to any. It is called "the gospel of peace" (Eph. 6:15), because "great peace have all they that love" the law of the LORD, and conform to the requirements of the gospel. It is called "the gospel of your salvation" (Eph. 1:13), because by it only is salvation secured. It is called "the gospel of CHRIST" (1 Cor. 9:12), and "the gospel of JESUS CHRIST" (Mark 1:1), because it is by his mediation, and faith in his name, that a door of hope has been opened to us through the gospel. It is called "the power of God unto salvation," (Rom. 1:16), as it is made effectual to that end by the power of JEHOVAH. It is called "the gospel of circumcision," and that of "uncircumcision," as the same truths were severally to be preached to the Jews or to the Gentiles—the subjects of the gospel. It is called "the gospel of the kingdom" (Matt. 24:14), because the kingdom is the great object of hope in the gospel scheme of redemption presented to lost man. PAUL speaks of it as "my gospel" (Rom. 2:16), because it was the system of truth which he, with others, was divinely commissioned to dispense—"a dispensation of the gospel" (1 Cor. 8:17) having been committed to him. It is called "the everlasting gospel" (Rev. 14:6), because it is eternal in its results. And yet under all these different forms of expression, the same gospel is referred to—the same plan of redemption, by which man is translated from nature's darkness in the kingdom of God's dear Son.

We cannot therefore, as some do, distinguish between the "gospel of the kingdom," and the "gospel of the grace of God;" or recognize the one as a message peculiar only to one age, and the other as a message peculiar to another age. God has united together a series of truths, which man cannot separate. He is at all times to proclaim the gospel of the kingdom, the gospel of the grace of God, the gospel of the LORD JESUS CHRIST. When "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto ABRAHAM, saying, In thee shall all nations be blessed," (Gal. 3:8,) the gospel of the kingdom was preached to him; for the bestowment of the kingdom on the subjects of that blessing, was included in the promise. It was also none the less the gospel of the grace of God; for it included the doctrine of justification and salvation by CHRIST, which was the sum of the covenant: "In thy seed shall all nations be blessed."—Gen.

22:18. And now the subjects of the same gospel are those who are of the same faith with ABRAHAM.

We can find but one gospel in the word of God; for PAUL said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed,"—referring to that he had been taught "by the revelation of JESUS CHRIST,"—Gal. 1:8-12. And he marvelled that any to whom he had preached should so soon be removed from him that called them into the grace of CHRIST, "unto another gospel."—v. 6. Such he said "would pervert the gospel of CHRIST."

PAUL preached the kingdom of God to the Ephesians, when he testified to them "the gospel of the grace of God" (Acts 20:24); for he adds: "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."—v. 25. If he preached "the kingdom of God," when he preached "the gospel of the grace of God," he must have preached "the gospel of the kingdom." And thus the apostles certainly did preach, when they visited the various Churches, and exhorted sinners to repentance, and saints to the performance of every duty; for all their teachings had reference to a preparation for the kingdom. JAMES taught that God had promised the kingdom to them that love him.—2:5. PETER, that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our LORD and SAVIOUR JESUS CHRIST."—2 Pet. 1:11. PAUL, "that we must through much tribulation enter into the kingdom of God."—Acts 14:22. To those who came to him at Rome, "he expounded and testified the kingdom of God, persuading them concerning JESUS, both out of the law of MOSES, and out of the prophets, from morning till evening."—Acts 28:23. "And PAUL dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the LORD JESUS CHRIST, with all confidence, no man forbidding him."—vs. 30, 31. He exhorted the Thessalonians to "walk worthy of God, who hath called you unto his kingdom and glory."—1 Thess. 2:12. And he delivered his charge to TIMOTHY in view of the fact, that "the LORD JESUS CHRIST" will "judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1. After the resurrection of CHRIST, when "he showed himself alive, after his passion, by many infallible proofs," his discourse with the disciples had respect to "the things pertaining to the kingdom of God."—Acts 1:3. And those things which the apostles heard, were the themes which they communicated to others. Thus the apostle shows who only were his "fellow-workers unto the kingdom of God," (Col. 4:11)—who were to "be counted worthy of the kingdom of God."—2 Thess. 1:5. And thus the SAVIOUR taught his disciples ever to pray: "Thy kingdom come," as the glorious consummation of the glad tidings which had been communicated to them.

When therefore the SAVIOUR announces that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," (Matt. 24:14,) we find nothing to distinguish it in kind from the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (28:19); or as MARK records it, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—16:15, 16. Those who should be saved, could be saved only in the kingdom. The coming of that, they taught; for its coming they prayed; its coming was the glad tidings they announced. And consequently "the gospel of the kingdom"—the end to be attained—can by no means be disconnected from "the gospel of the grace of God," which brings to view the means of its attainment.

This gospel of the kingdom was to be preached in all the world for a witness to all nations; and when this should be done, "then shall the end come,"—not when all nations should be converted,—not 1000 years after it had been thus preached,—but when it should have been preached as a witness. It was not declared that it should be preached in all nations at the same time, or at any one time; but it was the will of JESUS "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," (Luke 24:47,) where the disciples were commanded to tarry until they "be endued with power from on high."—v. 49. When thus endued, then the work was to commence and extend to all nations. Accordingly, when the SAVIOUR had led them out as far as Bethany, and being parted from them was taken up into heaven, the disciples "returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."—vs. 50-53. For JESUS "commanded them that they should not depart from Jerusalem,

but wait for the promise of the Father, which, saith he, ye have heard of me."—Acts 1:4.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like of as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4.

This was the power, promised by the Father, with which they were to be endued from high. This was the coming of "the Comforter, which is the Holy Ghost, whom the Father" was to send in the name of CHRIST—"even the Spirit of truth, which proceedeth from the Father." He was to teach them all things, and bring all things to their remembrance.

Being thus divinely commissioned, and endowed with power for the commencement of the work committed to them, they begun at Jerusalem as commanded. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.—And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"—Acts 2:5-12.

The kingdom at hand had been proclaimed to the Jews; CHRIST had come as their King, as foretold by the prophet ZECARIAH, and had rode into Jerusalem on an ass as predicted; but when he came to his own, his own received him not. They slew him, and cast him out; and therefore the kingdom which was offered to them, being refused, was taken from them, and given to a nation bringing forth the fruits thereof. Therefore in reply to those who were pricked in their hearts under the teaching of the disciples, and who said to "PETER and the rest of the apostles, Men and brethren, what shall we do?"—PETER said to them, "Repent, and be baptized every one of you in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call." "And the same day there were added unto them about three thousand souls." After that the LORD continued to add to the church daily such as should be saved."—Chap. 2. Soon after, "the number of men," who believed, "was about five thousand."—4:4.

Having commenced in Jerusalem, they soon "preached the gospel in many villages of the Samaritans."—8:25. There were Churches formed "throughout all Judea, and Galilee, and Samaria." 9:31. PETER was sent by the Spirit to Cesarea, to CORNELIUS, a centurion of the Italian band, and "God also to the Gentiles granted repentance unto life." "Now they which were scattered abroad upon the persecution that arose about STEPHEN, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." 11:19. But when the Jews contradicted and blasphemed, "PAUL and BARNABAS waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles; for so hath the LORD commanded us, saying, I have set thee to be a light unto the Gentiles, that thou shouldst be for salvation to the ends of the earth."—13:46.—(To be continued.)

### THE CREDULITY OF TOURISTS.

A stranger travelling in a foreign land to gather materials for an interesting volume of letters, is very likely to receive with gullible avidity all that he can gather to make his writings readable. His conclusions are therefore very liable to be erroneous, and he will record as facts many of the merest fictions. The Rev. Mr. FIDDLER, Madame TROLLOPE, and others, when they wrote their munchausens respecting America, doubtless supposed they were narrating truth. Yet their mis-statements are so apparent that no one credits them. From SIR CHARLES LYELL, however, we hoped for better things. We, however, learn by an article in the *Edinburgh Review* for Oct. 1850, that he has fallen into some gross errors—having probably been misled by his informers.

The *Review* remarks that "books are now like the sea sand, good and true books are but as the rarer shells," and then proceeds to class the "visit of SIR CHARLES LYELL to the United States of America"

among the latter, on account of its "judgment and candor." If these qualities are no more manifest in other parts of the book, than in the following extract, they must exist in infinitesimal quantities. Speaking of the book, the *Review* says:

"Revivals are made up of all the arts of excitement and some of the arts of fraud, which mingle strangely together in spiritual zealotry. Sir C. Lyell quotes from a New York paper the following advertisement: 'A protracted meeting is now in progress at the Church in — street: there have been a number of conversions, and it is hoped the work of grace has but just commenced. Preaching every evening. Seats free!' At a revival in Bethlehem, attended by sixteen ministers, Methodists, Baptists, and one Orthodox, 'there were prayers and preaching incessantly from morning to night, for twenty-one days.' Sir C. Lyell was assured by a Boston friend, that, when he once attended a revival sermon, 'he heard the preacher describe the symptoms which they might expect to experience on the first, second, and third day previous to their conversion, just as a medical lecturer might expatiate to his pupils on the progress of a well known disease; and the complaint, he added, is indeed a serious one, and very contagious when the feelings have obtained an entire control over the judgment, and the new convert is in the power of the preacher; he himself is often worked up to such a pitch of enthusiasm as to have lost all command over his own heated imagination.' But such a preacher belongs to a well-known genus in Church history. The most memorable of them was perhaps Peter the Hermit. Religious madness is also a form of mania well known in lunatic asylums and out of them. It is admitted, however, and deplored by the advocates of revivals, that after the application of such violent stimulants, there is invariably a re-action, and what they call a flat or dead season; and it is creditable to the New England clergy of all sects that they have in general, of late years, almost discontinued such meetings."

"Then we have an account of the Millerites, followers of one Miller, who had appointed the 23d of Oct., 1844, for the final destruction of the world, and who found such faith on earth that, in the autumn of that year, many of his neighbors would neither reap their harvest nor let others reap it, lest they should tempt Providence in that awful hour: and, after the 23d of October, though they saved what they could, or had it saved for them by the parochial authorities, yet the failure of the prediction was resolved into miscalculation merely, and the sect continued to flourish and believe, and Boston shops advertised ascension robes for going up to heaven; and an English bookseller at New York assured Sir C. Lyell 'that there was a brisk demand for such articles, even as far south as Philadelphia, and that he knew two individuals in New York who sat up all night in their shrouds on the 22d of October!' 'Several houses were pointed out to us between Plymouth and Boston, the owners of which had been reduced to poverty by their credulity, having sold their all towards building the tabernacle in which they were to pray incessantly for six weeks previous to their ascension.' In this tabernacle—which was afterwards sold and converted into a theatre—the author saw Macbeth; and was told by some of his party, 'that they were reminded of the extraordinary sight they had witnessed in that room on the 23d of October of the previous year, when the walls were all covered with Hebrew and Greek texts, and when a crowd of devotees were praying in their ascension robes, in hourly expectation of the consummation of all things.'

"Now, fanatical excesses like these have been worked up with much effect by satirical and declamatory writers, as evidence against the general intelligence of American society; but when Sir Charles Lyell alleged the numerous followers of Miller and Smith to a New England friend, as 'not arguing much in favor of the working of their plan of national education,' he received, we think, a very sensible reply, which, without vindicating the younger world, laid upon the elder its due share of the reproach.

"As for the Mormons, you must bear in mind that they were largely recruited from the manufacturing districts of England and Wales, and from European emigrants recently arrived. They were drawn chiefly from the illiterate class in the Western States, where society is in its rudest condition. The progress of the Millerites, however, though confined to a fraction of the population, reflects undoubtedly much discredit on the educational and religious training in New England; but since the year 1000, when all Christendom believed that the world was come to an end, there have never been wanting interpreters of prophecy who have confidently assigned some exact date, and one near at hand, for the millennium. Your Faber on the Prophecies, and the writings of Croly, and even some articles in the *Quarterly Review*, helped for a time to keep up this spirit here, and make it fashionable. But the Millerite movement, like the exhibition of the Holy Coat at Treves, has done much to open men's minds; and the exertions made of late to check this fanatical movement have advanced the cause of truth."

"The same friend then went on to describe to me a sermon preached in one of the north-eastern townships of Massachusetts, which he named, against the Millerite opinions, by the minister of the parish, who explained the doubts generally entertained by the learned in regard to some of the dates of the prophecies of Daniel, entered freely into modern controversies about the verbal inspiration of the Old and New Testament, and referred to several works, both of German, British, and New England authors, which his congregation had never heard of till then. Not a few of them complained that they had been so long kept in the dark; that their minister must have entertained many of these opinions long before, and that he now revealed them in order to stem the current of a popular delusion, and for expediency, rather than the love of truth. 'Never,' said they, 'can we in future put the same confidence in him again.'

"Other apologists observed to me, that so long as part of the population was very ignorant, even the well educated would occasionally participate in fanatical movements; for religious enthusiasm, being very contagious, resembles a famine fever, which



first attacks those who are starving, but afterwards infects some of the healthiest and best fed individuals in the whole community."

Now all the above reference to Mr. MILLER and his followers is one tissue of absurdities. Any man of intelligence should be ashamed of himself to talk about "ascension robes." We happen to have been in a position to know something of this business, and have been to some pains and expense, by correspondence and travel, to investigate all specified instances of such, and we have yet to learn of a single instance where an Adventist even thought of any ascension robe, other than those described in Rev. 19:8: "And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." By this text Adventists understood that those who should be changed "in a moment, in the twinkling of an eye," and caught up to meet the Lord in the air (1 Cor. 15), must be arrayed in the "righteousness of CHRIST"—in robes of righteousness. No other robes, we repeat it, were even thought of by any Adventist. The person cannot be produced who was ever so silly, except scoffing traducers. It is an entire fabrication, although it has been reiterated time and again, even by religious editors—more shame to them. No such robe was ever made, none such were ever advertised by any shop in Boston.

Again: Mr. MILLER never appointed the 23d of Oct., 1844. That was done by one S. S. SNOW, of New York—the leader of a band of fanatics there. Again: not a neighbor of Mr. MILLER neglected to harvest his crops that year. We are acquainted there, and speak from knowledge. Again: no one person between Boston and Plymouth gave more than \$10 towards the tabernacle. Again: there was no meeting of six weeks held there, or thought of being held there. Again: there were never any Hebrew or Greek texts placed on the walls of the tabernacle. Again: there was no meeting of any kind held in the tabernacle between the 14th of Oct. of that year, and the 10th of the following month. Consequently the one of Sir CHARLES's party who told him what he saw there on the 23d of Oct. of the previous year, told him what he knew to be an untruth. We regret that he should have associated with those whose veracity was of so little value. We could never have believed, had we not seen with our own eyes, that such monstrous untruths could have been perpetrated. Seeing such, tends greatly to lessen our confidence in all historical testimony. Such statements told to, and believed by Sir CHARLES LYELL, and put forth to the world in his book, and by the *Edinburgh Review*, will be read and believed by thousands of intelligent readers, who will never know their mistake till the records of eternity unfold the falsity of them. The consequence is that God's truth is maligned, and consequently despised and neglected. Christianity has suffered much in all ages by such misrepresentations,—the early Church particularly.

We perceive that the article in the *Edinburgh Review* has been copied into *Littell's Living Age*, to go before 40,000 readers more. From the candor of Mr. LITTELL, we trust that he will publish a correction. We also hope that the publishers of the *Review* in Great Britain, and its republishers in America, will do the same, as due to truth and justice.

#### THE KINGDOM.

BY REV. H. BONAR.

That to which the "much tribulation" leads us, is a KINGDOM.—Acts 14:22. It is to this that it ministers an "abundant entrance," (2 Pet. 1:11), an entrance in itself not joyous indeed, but grievous, yet in its issue glorious.

Hitherto it has been *midnight and the wilderness*; ere long it shall be *MORNING and THE KINGDOM*. For it is "in the morning" that the righteous are to "have dominion."—Psa. 49:14. Just as the night has been the time of down-treading, and "wearing out," so the morning is the time of having dominion, the time of "bringing judgment to light."—Zeph. 3:5. When "the Just One shall rule over men," he shall be "as the light of the morning, when the sun riseth, a morning without clouds."—2 Sam. 23:3, 4. The time when "the Lord shall help," is when "the morning appeareth."—Psa. 46:5, (*margin*); at the evening-tide there is trouble, but "before the morning he is not."—Isa. 27:14. The reign of Antichrist is over, and the reign of CHRIST begins. The kingdom of the unrighteous is broken to pieces, and the kingdom of the righteous rises in its stead. Lucifer, the mock "light-bringer," the false "son of the morning," vanishes from the heavens, and "the true light," the "bright and morning-star," takes his place in the firmament, unclouded and unsetting in his glory. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High."—Dan. 7:27. The Church's weary burden is no longer, "How long, O Lord," but "The Lord reigneth, let the earth rejoice!"—Psa. 97:1. Her

prayer, "thy kingdom come," is exchanged for the thanksgiving of the "great voices in heaven," "The kingdoms of this world are become the kingdoms of our LORD, and of his CHRIST;" "We give thee thanks, O LORD GOD Almighty, which art, and wast, and art to come, because thou hast taken to thee this great power, and hast reigned;" "Alleluia, for the LORD GOD Omnipotent reigneth."—Rev. 11:15; 19:6.

That to which we are hastening on is not merely an inheritance, but a *royal* inheritance,—a kingdom. That for which we suffer is a crown. "If we suffer, we shall also reign with him." As we have been truly fellow-sufferers, we shall be as truly fellow-reigners. The suffering has been real, so shall the reigning be. This is "the recompense of reward" to which we have respect when we "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25. This is "the better and the enduring substance," for which we are willing to "endure the great fight of afflictions."—Heb. 10:32, 34. This is the summing up of earth's toil and grief,—the issue of a life-time's conflict with weariness, and wrong, and sin.

To think of trial as a preparation for the kingdom is much; but to look at it as an *entrance* into it is more. At the end of time's dark avenue stands the mansion-house, the palace! At the edge of our desert-track lies the kingdom! The avenue may be rugged under foot, thorny on every side, and gloom over head; the wilderness may be "waste and howling;" yet they are passages,—entrances; they are not interminable, and their end is gladness. They usher us into a state which will, in a moment, efface the bitter past, so that it "shall not once be remembered nor come into mind." Thus, though in one aspect tribulation seems a path or gate-way fenced with the brier, and hard to fight through; yet in another it is the conqueror's triumphal arch under which we pass into the kingdom; so that while passing through we can sing the song of him who long ago went this way before us: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. 8:18.

The thought of the kingdom cheers us, and the starry gleams of it which faith gives us are like the lattice-lights of a loved dwelling, sparkling through the thicket, to the weary eye of a benighted wanderer. Yes, we are heirs of nothing less than a kingdom, however unlike such we may seem at present, and however ambitious it may be reckoned to claim so much, and to aspire so high. Robes of royalty shall soon cover all our unseemliness; and beneath the glory of a throne we shall bury all our poverty, and shame, and grief.

But this is not all. The varied excellences of that kingdom, as made known to us by prophets and apostles, are such as specially to meet our case, and contrast with our present condition. This fitness,—this contrast make the thoughts of the kingdom doubly precious and consoling.

1. *It is the kingdom of God.*—1 Cor. 6:9. *Man's* kingdoms have passed away,—those kingdoms under which the saints of God have been trodden down.—And now all that is *man's* is gone, and nothing remains but what is *God's*! The glory of the kingdom is this, that it is altogether *God's*. It must, then, be perfect and blessed,—wholly unlike any thing that these eyes of ours have seen. If it were but a reformation of human kingdoms, if it were a mere change of dynasty, the prospect of it would be but doubtful comfort; but it is an entire passing away of the old, and a making all things new. It is the return of God to his own world;—and Oh, what will not that return effect for us! His re-enthronement is what we desire; for it is this alone that gives us the assurance of perpetuity and stability, against which no enemy shall prevail. It was to that re-enthronement that Jesus looked forward when about to ascend the cross, and of which he spoke twice over at the paschal-table (Luke 22:16, 18); as if this were "the joy set before him," because of which he "endured the cross, despising the shame."—Heb. 12:2. It is that re-enthronement that we also anticipate as the day of our triumph, for then shall we "shine as the sun in the kingdom of our Father."—Matt. 13:43.

2. *It is the kingdom of Christ.*—Col. 1:13. This assures us that we shall feel at home there. It is no stranger who is to seat us on the throne beside him; but our nearest of kin,—the Man who died for us.—It is the pierced hands that wield the sceptre. This meets our case. For we are strangers here, specially feeling not at home in the courts and palaces of earth. But then it shall be otherwise. Here we are as men standing outside the kingdoms of this world. They belong to the "prince of this world," but not to CHRIST, and therefore not to us. They greet us with no friendly welcome. They have no honors for us. They make us stand without. They are to us what PILATE, and HEROD, and ANNAS, were

to Jesus; they bid us be wronged and smitten, or, at least, look on while we endure "tribulation, distress, persecution, famine, nakedness, peril, sword." Much of the Church's tribulation has arisen from the kingdoms of this world *not* being CHRIST's. But in the age to come, it is CHRIST that is to reign, all things being put in subjection to him. He who is to reign knows what it is to be hated by the world, and knows, therefore, how to make up to us, in his kingdom, for all the hatred wherewith we have been hated, and for all the sorrow which has bowed us down while here. And such is obviously the point of CHRIST's declaration to his disciples.—Luke 22:28-30. For having said to them, "Ye are they which have continued with me in my temptations," he adds, "and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel;" thus linking together present suffering for CHRIST and future reigning with CHRIST,—present continuance with him in trial, and future association with him in his own kingdom, when he returns to receive the crown.

3. *It is a kingdom not of this world.*—John 18:36. The words "not of this world" are, literally, "not out of, or not taken out of, this world;" just as when CHRIST says, "Ye are of this world, I am not of this world."—John 8:23. This world is wholly *evil*, and under the dominion of the evil one. Its territory is under a curse. It is called "this present evil world."—Gal. 1:4. It lieth in wickedness.—1 John 5:19. Its kingdoms are compared to hideous beasts of prey.—Dan. 7. Satan and his hosts, the rulers of the darkness of this world.—Eph. 6:12.—Thus every thing pertaining to it is unholy. Now, the kingdom to come is not fashioned out of its materials, so as to retain anything of its likeness.—Between the kingdom of this world and THE KINGDOM of the world to come, there is no congeniality or resemblance. Of "this world" it is said, that it rejects the Spirit, nay, it cannot receive him (John 14:17); but that world is to be full of the Spirit, for "the Spirit is to be poured from on high, and the wilderness is to become a fruitful field."—Isa. 32:15.—Of this world Satan is king; of that world CHRIST is King. This world knows not God, neither the Father nor the Son; but in that world "all shall know him, from the least unto the greatest." In this world all is darkness; in that world all is light. This world is to be fought against and overcome; that world is to be loved and enjoyed. Thus the kingdom of which we are the heirs, is as unlike this world as Eden was unlike the wilderness. And it is this that makes it so desirable. Had it retained any fragments of this world's evil; had it been a mere re-construction of its carnal fabric; had it taken up into itself any of its corrupt qualities, then our comfort were but poor in anticipating its arrival, and counting on the exchange. But it is not of this world,—and this is our joy. We have had enough of this world to make us long for its passing away; and to welcome a kingdom in which no taint or trace of it shall be found.

4. *It is a righteous kingdom.* "The kingdom of God is not meat and drink," that is, not a carnal kingdom, made up of outward observances and sensual dainties, but "righteousness, and peace, and joy in the Holy Ghost;" that is, a righteous, peaceful, joyful kingdom, dwelt in and pervaded by the Holy Spirit, so that all belonging to it must be like itself. Rom. 14:17. It is a kingdom whose territory is the "new earth, wherein dwelleth righteousness."—2 Pet. 3:13. The "unrighteous shall not inherit it" (1 Cor. 6:9); but the saints alone shall possess it.—Dan. 7:18. The "sceptre of this kingdom is a righteous sceptre."—Ps. 45:6. He who wields it is the righteous King (Isa. 32:1); and in his days shall the righteous flourish."—Psa. 72:7. It is a "crown of righteousness," that is laid up for us.—2 Tim. 4:8. And then shall "the work of righteousness be peace, and the effect of righteousness quietness and assurance forever."—Isa. 33:17. The righteousness of this kingdom makes it unspeakably attractive to those who have been wearied out with the unrighteousness of an unrighteous world. The thought that "the morning" is to bring in that righteous kingdom, comforts us amid the clouds and thick darkness of this night of weeping.

5. *It is a kingdom of peace.* War has by that time run its course; its spears are broken and turned to ploughshares; strife and hatred have fled. The storm has become a calm, and the vexed sea is still. Holy tranquillity breathes over the earth. "The mountains bring peace to the people, and the little hills by righteousness;—there shall be abundance of peace so long as the moon endureth."—Psa. 72:3-7. "Upon DAVID, and upon his seed, and upon his house, and upon his throne, there shall be peace forever from the LORD."—1 Kings 2:33. Far more truly than in the days of Solomon there shall be "peace on all sides round about" (1 Kings 4:24); yea, the LORD GOD will give rest on every side, so that there shall be "neither adversary nor evil occurrent."—1 Kings 5:4. Everywhere shall be inscribed the motto upon GIDEON's altar, "JEHOVAH-SHALOM."—Judg. 6:24, margin. "The beasts of the field shall be at peace with us" (Job 5:23); for "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the falling together, and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together.—They shall not hurt nor destroy in all my holy mountain."—Isa. 11:6. The groans of creation shall then be over, and its deliverance accomplished. All shall be peace; for the great PEACE-MAKER is come. His name is King of Salem, that is, peace.—Heb. 7:2. He is "called the Prince of Peace," and "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7.

With what longing hearts do we desire the arrival of that kingdom, so unlike what this troubled earth has yet known from the beginning hitherto. Each new sorrow stirs the longing. Each new conflict makes us glad at the thought that there is such a kingdom in reserve. Were it not for this, how we should "fret because of evil doers;" and how soon should our patience give way! But with our eye upon this kingdom of peace, we can "glory in tribulation," we can drink the bitterest cup, we can face the thickest storm, we can endure the rudest clamor; and when the world's uproar waxes loudest we can "lift up our heads, knowing that our redemption draweth nigh."

6. *It is a kingdom that cannot be moved.*—Heb. 12:28. All other kingdoms have not only been moved, but shaken to pieces. Great Babylon, "the glory of kingdoms," has been a sand-wreath, raised by one tide, and levelled by the next. So have all others been, greater or lesser. One by one they have been overthrown and crushed, or they have crumbled down and become like the chaff of the summer threshing-floor. But the kingdom that we look for is "the EVERLASTING kingdom of our LORD and SAVIOUR JESUS CHRIST."—2 Pet. 1:11. It abides for ever. Neither force nor age can affect it. It rises out of the ruins of earth's present empires, though unlike them all. The things that can decay or moulder are "shaken off," and that those things that cannot be shaken may remain. And thus there comes forth the immovable kingdom,—the kingdom into which sin comes not; in which change has no place; into which the curse eats not; of which wisdom and holiness are the strong pillars; where misrule is unknown; where order triumphs; and of which the glory never dims. It is joy to us in such a world of instability and convulsion, to think of such a kingdom. Driven to and fro with the changes of the kingdoms we inhabit here; wearied with the falling and rising, the casting down and the building up, we long for a kingdom that will give us rest, a kingdom that cannot be moved. From this uncertainty and fickleness, how many of our griefs have come! For what is there so saddening, so sickening, as the thought that every inch of ground beneath us is shifting,—that every prop on which we lean is breaking, that every twig to which we cling is snapping! As we draw our curtains around us, we know not what change, what loss, what sorrow shall greet us on the morrow. Or though going forth light-hearted and unburdened in the morning, we tremble to think what clouds may have gathered over our dwelling ere the evening has fallen. Such is the perishableness, the changeableness, of earth and its kingdoms! What joy to look beyond them all, and see through their shadows the EVERLASTING kingdom! Nay, to be assured that this kingdom is at hand, and that ere long He "who is without variableness or shadow of turning," shall bid us welcome to its unchanging rest; and He who is "the same yesterday, to-day, and for ever," shall seat us upon the eternal throne.

"Heaven," says an old writer, "is a company of noble venturers for CHRIST;" and we may add, of "noble sufferers too."—Of such is the kingdom of heaven! It is in that kingdom that we shall rest from our labors, and find the end of all our sufferings. We shall find that we have not ventured too much, nor labored too much, nor suffered too much. The glory of the kingdom will make up for all.

"Fear not, little flock, it is your Father's good pleasure to give you THE KINGDOM." Along with "the King of glory," we shall take our place upon the throne, in that day when, after "raising the poor out of the dust, he shall set them among princes, and make them to inherit the throne of glory;" when "the wicked shall be silent in darkness, and the adversaries of the LORD shall be broken in pieces;" when "the LORD shall judge the ends of the earth, giving strength unto his king, and exalting the horn of his anointed."—1 Sam. 2:8-10.

"Thy kingdom come!" This is the burden of our cries. Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil,—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man;—we long for the setting up of the righteous throne. Oh, what a world will this be, when man's *will* as well as man's *rule* shall be exchanged for CHRIST's rule and will; when God's "will shall be done on earth even as it is done in heaven!"

It is our joy to think that this kingdom is near; and that there are no centuries of sin and wrong still in reserve either for the Church or for the earth.—Its *nearness* is our consolation. The hope that it will come cheers us; but the thought that it is *coming soon* cheers us more. For both faith and hope are fed by the thought of *nearness*. We do not fret at delay, nor grow faint and disconsolate. Yet in some respects our feelings are not unlike those thus described by one of our days,

... So tedious is this day,  
As is the night before some festival  
To an impatient child that hath new robes,  
And may not wear them....

Our bridal robes are ready, and we long to put them on. Our priestly-royal raiment is also ready, and we desire to exchange for it these weeds of poverty, and shame, and widowhood. Yet "in patience we possess our souls."

We are on the daily out-look for a kingdom, lifting up our heads, knowing that our redemption draweth nigh. It will not tarry. The signs of its approach are multiplying. The shadows are still passing and re-passing along the grey cliffs, but their increasing rapidity of movement shows a momentous change at hand. Kingdoms are still rising as well as falling, but the deep force of the vibrations—the brevity as well as the abruptness of oscillation—betoken a crisis. At this crisis the world's movements are brought to a stand. Then, touched by a Divine hand, they re-commence. A better order of rule begins. Satan has been bound.—Rev. 20:1-3. "The oppressor has ceased."—Isa. 14:4. He who "smote the people in his wrath" is smitten.—Isa. 14:6-8. The misgoverned world rejoices. "The whole earth is at rest and is quiet; they that dwell in it break forth into singing."—Isa. 14:7. The anointed King has appeared. The great kingdom has come!



## CORRESPONDENCE.



## THE RESTITUTION.

Rejoice, ye tried ones, the great day is near,  
When earthly dominions shall all disappear;  
O then from each quarter the ransomed shall come,  
And all be united together in one.

For the stone of the mountain cut out without hands  
Becometh a kingdom to fill all the lands,  
Where sorrow and sighing none ever shall know,  
But peace like a river forever shall flow.

There Abraham, Isaac, and Jacob receive,  
The inheritance promised with all that believe;  
For they're one in Christ Jesus wherever they be,  
The Jew and the Gentile, the bond and the free.

There all is unfading; Oh shall I be there,  
With saints of all ages those blessings to share!  
Shall I in that kingdom with sweet pleasure roam,  
Where radiant glories encircle the throne!

O yes, since the pledge of my Saviour is sure,  
If I to the end do but faithful endure,  
Though oft with temptation and sadness oppress,  
I surely shall enter the land of the blest.

Newburyport, Nov. 18, 1850.

## LETTER FROM ENGLAND.

DEAR BRO. HIMES:—As many of your readers have probably heard much respecting the building that is now being erected for the exhibition of 1851, I transcribe for their perusal the following particulars, as given by Mr. Paxton, which will enable them to form an idea respecting its magnitude:—"The dimensions are 1848 feet long, by 456 feet wide in the broadest part, exclusive of the machinery room. The height of the principal centre roof is 64 feet, the adjacent side portions 44 feet, the outer sides 24 feet, and the transept, which will enclose some of the largest timber trees, 108 feet. The space occupied on the ground floor is 752,832 superficial feet, and the space provided on galleries is 102,528 feet. The total quantity of exhibiting surface is about 21 acres; but if additional space is required, and increased extent of 90,432 feet of gallery can be obtained. The total cubic contents of the building is 33,000,000 feet. The quantity of glass required is about 900,000 superficial feet, and weighing upwards of 400 tons. All round the lower tier of the building will be boarded, but will in every respect resemble glass. There are 3,300 cast and wrought iron columns, varying from 14 feet 6 inches to 20 feet in length; 2,224 cast iron girders; and 1,128 intermediate bearers for supporting the floors of the galleries. The supports are found, after repeated experiments, to be capable of sustaining five times the weight ever likely to be required. There are 34 miles of gutter to carry off the water, and in no part of the building will the water have to run more than 48 feet before it is delivered into the hollow columns, but the greater part will not have to run half that distance. The length of sash bar required is 205 miles. The building will be exceedingly light, but the brightness will be tempered and subdued by canvass, or calico, on the outside roof, and all the south side of the structure. This covering affords several advantages. It protects the glass from injury by hail. It subdues the light, and keeps the building cooler than if placed on the inside; and it affords facilities for lowering or increasing the internal temperature at pleasure. A copious ventilation is provided,—four feet around the whole of the basement part of the building being made of luffer boards, and at the top of each tier of lights a similar provision is made, and a very copious supply in the centre aisle; these will open and shut in the easiest possible manner by a very simple machinery. The transept is 72 feet wide, and 108 feet in height, with a circular roof to enclose the large elm trees opposite Prince's Gate."

The extraordinary dimensions of the above building, the purpose for which it is intended, the kind and friendly feeling between men of different climes, which the exhibition is anticipated to enkindle,—with the movements of certain Christians, and plans then to be carried into effect in order to hasten the world's conversion,—are subjects which occupy a prominent seat in the minds of many in England at the present time. But as to the ultimate result of this, as well as other human schemes, there exists a difference of opinion, and therefore, while some believe that it will effect extraordinary good, even in a religious point of view,—and some can see the conversion of the world as the sure result of all their great undertakings,—others believe that the immense masses which will then congregate from all parts to witness the exhibition, will result in the production and manifestation of a great amount of moral evil. But I leave them to decide, and will close my letter by stating that I take a deeper interest in the prospect of an admission, through the blood of the Lamb, into that "Building of God," not made with hands—even that city the foundations whereof will be of precious stones, its gates of pearl, its height equal to the length and breadth, its light the "Sun of Righteousness," its exhibition the glory of God, and the participants thereof, Abraham and all the redeemed, while its existence will run parallel with eternity! Desiring that with yourself, and the rest of the brethren, I may walk its golden streets and enjoy its fruition,  
I remain yours, in the Saviour,  
Brighton, Oct. 29, 1850. J. W. BONHAM.

## LETTER FROM I. E. JONES.

DEAR BRETHREN:—I am preparing to publish two "Monitors" (double size), containing extracts from the writings of the early Christian fathers, the Reformers, and late distinguished men, such as Gill, Wesley, Clark, Chalmers, and others, whom many

of the scoffers at our hope delight to honor. Such a work is greatly needed. It will bring upon our opponents a troop from the rear. Every Adventist ought to have at least a few of them to put into the hands of his friends, to show them that, if our hope is a despised one, it is not a new one.

These will be at a price which the poorest can circulate. We think that we shall be able to put them at two dollars per hundred, thirty-seven cents per dozen, four cents single. They will be sixteen pages each, super-royal octavo (a full sheet), and be printed on good paper with new type, with some beautiful vignettes. The bare item of setting the type will cost us about fifty dollars, without stereotyping. And, as we do not intend stereotyping them, it will be necessary for all who wish to circulate them to send in their orders in advance, that we may know how many to strike off; for, selling at a price barely to cover the cost, we cannot make the edition much above the orders. The money need not be sent till the pamphlets are out; but do not fail to send in your orders in advance, for all that you wish to circulate.

We also entreat all who have access to books containing the writings of the Fathers, Reformers, or distinguished ministers of later times, to send us any extracts bearing directly on the Advent question, or direct us in what works they may be found. In this way they can render important service to the down-trodden cause of our coming Saviour. Let us have before us all that any one, or that all of us have read on this subject; and then those of us who have undertaken to revise it will be able to make a rich selection. Let us all rally and address a scoffing Church and a slumbering world, with the voice of the venerated dead of past ages. This will be a volley upon them from the rear, against which Satan has not yet erected his bulwarks.

We hope there will be no delay on the part of any to send us such extracts as may be in their possession, as we wish to go immediately about the work, which, with the least possible delay, will require considerable time to complete, especially as one on whom we depend for considerable assistance in revising the material for those pamphlets, can only devote a fraction of his time to it.

"The king's business requires haste."

Address, post-paid, I. E. Jones, Brooklyn, N. Y.

## Extracts from Letters.

BRO. WM. M. INGHAM writes from Clements (N. S.), Oct. 30th, 1850:

BRO. HIMES:—I am now very well. I speak generally from five to seven times a week, have three regular appointments in three different towns, Bear River, Granville, Clements; have conference every week; have meetings evenings in quite a number of neighborhoods; and work some with my hands for my health, and to have to give to him that needeth. There has nothing special taken place here since I came here the last time. The people come out to hear about as usual, and generally pay quite good attention. At Bear River people come out to hear more than they did, and pay good attention, and I can but hope that good may be done. I enjoy this new field of labor very well. I have some trials and lonely hours here in this distant land. But I think it is the duty of some one or more to be here to break to them the bread of life. We should be glad to have more help here if it is the will of the Lord. I think if there was one or two more lecturers in the Province, much more might be done to spread the light on the Lord's speedy coming. I think much good might be done in the name of the Lord. The brethren here, generally, I think, sympathize with you in your late trials.

Yours with respect, hoping that we may all be kept in the love of God and patient waiting for Jesus.

BRO. B. F. REYNOLDS writes from North Danville (Vt.), Nov. 17th, 1850:

DEAR BRO. HIMES:—I have just returned from a tour in Canada. I started some six weeks ago in company with Bro. S. Thurber. We went to Stanstead first. God was with us in power, ready and willing to save sinners and reclaim backsliders. There were eighty-seven forward during the meeting. The gospel was the power of God unto salvation to all that believed. I baptized eighteen, after which we left for Melbourne, where the Lord revived his work. Some sinners were converted and backsliders reclaimed. Our Conference commenced here last Sabbath; the work of the Lord is being revived; there were eighteen manifested a desire for salvation; some have obtained mercy, and the work still seems to be going forward. Bro. Burnham has been with us, he leaves to-morrow, and my prayer is, that God will still be with us by his Spirit to convince and convert the sinner, and reclaim the backslider in heart. I would say, we sympathize with you in your late trials and afflictions. May the Lord give you grace in every time of need to sustain you in time of trouble. I mean, by the grace of God, to stand up for the truth, and spend my time and talents in the cause of God. Your brother in Christ.

BRO. P. V. WEST writes from Sutton (Vt.), Nov. 2d, 1850:

DEAR BRO. HIMES:—The labors of Bro. Shipman and Burnham, and the Tent-meeting last summer, told on the public mind. Even enemies cannot help seeing that the Bible is our strong tower, where opponents do not choose to follow. The truth that we believe and preach has taken hold of a class of intelligent minds in several places, and they have been constrained to say that Adventists have done much to enlighten the world in Bible knowledge.

We intended some extra meetings this fall, but sickness in my family through the summer and fall prevented me from acting as I should otherwise have done. If some of the laborers for God could come this way, I think they would be sustained. Can Bro. I. H. Shipman come this way the coming winter? We cannot promise much; but will do what we can. It is true the friends have not much of this world's goods. But they are willing, I believe, to sustain the cause. We want help, and tracts, and the

"Herald" we don't think of living without, and regret that we are not prepared to do more at this time of trial; but intend to do what we can.

Yours, waiting for the kingdom of God.

## Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

BRO. JOSEPH ROYCECROFT died in New York Nov. 11, aged 36 years. Bro. R. was a worthy member with us at Hester-street. His death was caused by a fall from a scaffold while at work at a store in Broadway, on the 8th inst. He only fell about six feet, striking on his head, causing a fracture of the skull. He was buried on the 14 inst. Bro. G. W. Burnham attended the funeral. w. t.

## GIBBON ON THE MILLENNIUM.

GIBBON, in dissenting from the doctrine of the personal reign, says that,

"In the primitive Church, the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed that the end of the world and the kingdom of heaven were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples, and those who understood in their literal sense the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished, which had beheld his humble condition upon earth, and which might still be witness of the calamities of the Jews under Vespasian or Hadrian.\* The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as, for wise purposes, this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various race of mankind, should tremble at the appearance of their divine Judge.

The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy it was inferred, that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of believers, that the new Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure, would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden, with the amusements of the pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous productions, the happy and benevolent people were never to be restrained by any jealous laws of exclusive property. The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the Church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth, was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the Church.

While the happiness and glory of a temporal reign were promised to the disciples of Christ, the most dreadful calamities were denounced against an unbelieving world. The edification of the new Jerusalem was to advance by equal steps with the

\* The idea that it was to come in that generation, was corrected by Paul in his second epistle to the Thessalonians, when he said: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Had they heeded his admonition that, before the coming of the Lord, the Man of Sin was to be first revealed, and of Daniel and John, that he was to continue 1260 years, they would not have placed the Advent during the continuance of that generation.—Ed.

destruction of the mystic Babylon; and as long as the emperors who reigned before Constantine persisted in the profession of idolatry, the epithet of Babylon was applied to the city and to the empire of Rome. A regular series was prepared of all the moral and physical evils which can afflict a flourishing nation; intestine discord, and the invasion of the fiercest barbarians from the unknown regions of the North; pestilence and famine, comets and eclipses, earthquakes and inundations. All these were only so many preparatory and alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars should be consumed by a flame from heaven, and the city of the seven hills, with her palaces, her temples, and her triumphal arches, should be buried in a vast lake of fire and brimstone. It might, however, afford some consolation to Roman vanity, that the period of their empire would be that of the world itself; which, as it had once perished by the element of water, was destined to experience a second and speedy destruction from the element of fire. In the opinion of a general conflagration, the faith of the Christian very happily coincided with the tradition of the East, the philosophy of the Stoics, and the analogy of nature; and even the country, which, from religious motives, had been chosen for the origin and principal scene of the conflagration, was the best adapted for that purpose by natural and physical causes; by its deep caverns, beds of sulphur, and numerous volcanoes, of which those of Ætna, of Vesuvius, and of Lipari, exhibit a very imperfect representation. The calmest and most intrepid skeptic could not refuse to acknowledge, that the destruction of the present system of the world by fire, was in itself extremely probable. The Christian, who founded his belief much less on the fallacious arguments of reason than on the authority of tradition and the interpretation of Scripture, expected it with terror and confidence as a certain and approaching event; and as his mind was perpetually filled with the solemn idea, he considered every disaster that happened to the empire as an infallible symptom of an expiring world.

## RELIGIOUS INTELLIGENCE.

The following article was received on a printed slip in an envelope. The intelligence is of an interesting nature, and we are pleased to give it a place in our columns. As all sound conclusions must be based on a full knowledge of the facts, we are happy to receive such from any quarter. We have heard that some gentleman is in the habit of preparing a synopsis of missionary intelligence like the following, monthly, and forwarding it on printed slips to different papers. We suppose this favor to be from him. We shall be gratified with similar favors in the future; and should he wish for a copy of our sheet in return, we shall be happy to forward it to his address.

We will, however, remark, that in reference to the last paragraph, instead of seeing evidence that "Ethiopia will soon stretch out her hands,"—which we suppose was fulfilled when that region embraced Christianity during the first centuries,—we see evidence in the penetration of those regions, that this gospel of the kingdom is being preached in all the world as a witness to all nations, which, when done, is to bring the END.—Ed.

WEST AFRICA.—Accounts of a very interesting character have lately been received from West Africa. Rev. George Thompson has penetrated into the interior about 200 miles (300 following the course of the river), where the people had never before seen a white man. Mr. T. was sent out to West Africa, about two years ago, by the American Missionary Association, as successor to Rev. William Raymond, who accompanied the Amistad Africans to their native country. He was stationed at a place called Kaw-Mendi, on the Little Boom river, about 100 miles south of Sierra Leone, and fifty miles from the coast, this being as near the Mendi country as the missionaries could reach, owing to the wars then prevailing in that region.

His efforts to instruct and benefit the people were greatly hindered by the war which was raging among the different tribes in the Sherbro country, and which extended far back into the Mendi country.—This war had prevailed several years. The consequence was, that several towns were quite depopulated, the cultivation of the soil was almost abandoned, the people suffered sorely from famine, and multitudes were carried to the coast and sold into slavery. The women and children were often obliged to go out in search of berries and fruits, to keep themselves from starving.

Things went on in this way for more than a year after Mr. Thompson's arrival, the war raging all around the mission. Meanwhile he had been gaining the confidence of the chiefs and people on both sides. Mr. Raymond, his predecessor, who labored there some five or six years, had done much to promote a friendly feeling among the natives. This has always been made a prominent object with the mission, because these wars are the great means of perpetuating the traffic in slaves. In fact, to suppress war in Africa, is to suppress the slave trade. During the whole time, the mission premises had been considered as neutral ground, it being well understood that the missionary there was a man of peace, and preached a Gospel which forbade war, and enjoined on all men to love one another.

At length Mr. Thompson assembled a large number of the chiefs and principal men at the mission house, and spent several days in hearing their causes of complaint, and endeavoring to reconcile them to one another. They were all heartily tired of the war, but neither party was inclined to make much concession. However, by dint of arguments, persuasions, and presents, he succeeded in bringing them round, so that they concluded on terms of peace. This was a most joyous vent to a people who had endured all the horrors of savage warfare for nearly nine years.



But as there were other tribes at a distance, who were concerned in this war, Mr. Thompson found that to secure the advantage already gained, and ensure a general and permanent peace, it would be necessary for him to visit them.

On the 13th of March last, he started on this benevolent errand, taking with him Thomas Bunyan, his interpreter (a native Mendi), and five others. They made their way in a canoe up the Little Boom. After following it for some time, they entered a fine, large river, as wide as the Ohio or Mississippi. This noble stream is called, in distinction from its tributary, the Big Boom. They followed it as far as Tisana, a large walled town at the head of navigation. Here he was met by Braw, the principal chief on that side of the war. This chief had heard of the Christian religion through Bunyan, and, some years before, had visited the mission at Kaw-Mendi. He had long desired to have a teacher come to his country, and was overjoyed when he heard of Mr. Thompson's arrival. The account of their first interview is so interesting, that we must give it in his own words. Mr. T. says:—

"On the wide sand beach he came down to meet me, and as he approached, I could hear him exclaim, 'O, Ga-waw! O, Fe-a-ra Gawaw! Fearsa Gawaw! Fearsa, fearsa, fearsa Gawaw!' which is, 'O, thank God! Thank God! Thank, thank, thank God!' He repeated it many times as we met, and embraced me with all the warmth of a long absent father. The scene was touching to my heart. The town was full of joy at my arrival; every face beamed with gladness; and from all the country round, where the tidings flew as on the wings of the wind, they flocked to Tisana to get a view of the white man. For days I could do little else but content myself to be put up to public gaze, shake hands from morning till night, and hear their exclamations of wonder, and their thanks for my coming to their country to teach them."

After a few days spent at Tisana, during which, at Braw's earnest request, Mr. Thompson entered into an agreement to establish a mission there, he started, accompanied by this friendly chief, to visit the tribes on the other side. He passed through great dangers and hardships, from which his health suffered severely; but after spending about two months among them, he had the happiness of seeing his labors crowned with success. Peace was established; great were the rejoicings among chiefs and people. Under date of April 8th, he says:—

"From day to day, I witness thrilling scenes; warriors meeting and falling on each other's necks; chiefs, who have for years been enemies, now shaking hands and embracing with the affection of long separated friends; sisters, wives, daughters, long captive, falling into each other's arms with great emotion, sinking on the ground, weeping long and loud before they can be quieted. Now a chief's daughter is seen running to embrace her father's feet, refusing to be torn from her hold; then a wife returns to embrace her husband and children; while the whole town join in the cry of rejoicing. To witness such scenes day after day, who could help rejoicing? I will rejoice with them, and praise the Lord."

They told Mr. Thompson that no one but a white man could have brought about this peace; and said they had long been praying that God would send a white man to stop the war. Mr. T. says:—

"About one o'clock, we met in the Barre (Palaver house) again, and two more interesting, enthusiastic, spirited, good-natured peace meetings I never attended. The 'king's mouth' made a long speech, and thanked me very much—could not thank me enough—spoke again of the feeling which had long existed among them, that no colored man could stop the war—that unless a white man should come to hold it, it could never be stopped; but God had sent a white man, and they could not deny his word; and added, 'We do not know how to express our joy and thankfulness at your coming.'"

While thus engaged, Mr. Thompson lost no opportunity of unfolding to them the great truths of the Gospel. He found everywhere a readiness to listen. Their hearts seemed in a wonderful manner prepared to receive the truth; they welcomed him as the ambassador of Heaven, and, when he left, begged earnestly that he would send them teachers.

Here, then, is an inviting field all ready for the harvest. Mr. Thompson writes:

"They welcome the Gospel as glad news—as the thing they need. They call for schools and teachers. Shall they have them? The impression is strong in favor of white men coming among them. Missionaries and teachers would be received with open arms and shouts of joy. There is an undoubted call of God to plant the Gospel in this country. Shall it be heeded?

"Young men and women, what say you? Young ministers, doctors, mechanics, what do you answer? Come not to make money, get a name, see the world; but to do good, to teach and exemplify the Gospel. Beside ministers and teachers, we want carpenters, weavers, cotton growers, sugar makers, &c., who will do all these things only for God and souls."

In the eagerness of this interesting people for religious instruction, we are forcibly reminded of the promise, "Ethiopia shall soon stretch out her hands to God." They do indeed seem to be stretching out their hands to God, and he is saying, "Whom shall we send, and who will go for us?"

DRESS.—Cyrus the Great, summoned to the court of Astyages, had a splendid dress sent him to come in; but he came in his Persian habit, which displeased the king. "Would it honor you more" (said Cyrus) "that I should come in grand array, or in sweat and ardor?"

—A heavenly mind

May be indifferent to her house of clay,  
And slight the hovel as beneath her care;  
But how a body so fantastic, trim,  
And quaint, in its deportment and attire,  
Can lodge a heavenly mind—demands a doubt.  
Cowper.

He crept along, unpromising of mien,  
Gross he who judges so. His soul was fair,  
Bright as the children of yon azure sheen.  
True comeliness, which nothing can impair.  
Dwells in the mind; all else is vanity and glare.  
Thomson.

## THE ADVENT HERALD. Our "Specific Work" not lost sight of.

THE WORK BEGUN—BUT NOT ENDED.

Our chief work has been to bring before the Church and the world the doctrine of the *Speedy Personal Advent of the Lord Jesus Christ, and his Reign on Earth*. We have been hindered in this work somewhat, but not turned aside from it. All weapons, whether within or without, formed against the agitation and spread of this doctrine, as we hold it, have failed. After all the attacks made upon us, personally, or on the doctrine we teach, after ten years of indefatigable labor and conflict, we stand to day unscathed and unterrified, with a stronger faith, and a brighter hope, than at the beginning. We have as noble a company of true-hearted fellow laborers in this and other countries, as were ever engaged in any good cause; and we hereby pledge ourselves to them anew, to face the storm and stand by the cause in glory or in gloom, so long as it shall be the will of God.

As the *Herald* is the most efficient of our instrumentalities, we shall devote our special attention to it.

1. We intend to keep out of it such personal matters as have no general bearing on the cause; so that our friends and agents will have no fear in handing it to any stranger, or friend, as truly an *Advent Herald*. We have before resolved to keep matters of personal controversy out of the paper, but the necessities of the case seemed to require that we should speak. We have now provided another medium, so that we hope this necessity will not again exist.

2. We shall spare no expense or labor to make the *Herald* one of the best religious journals in the country.

3. We shall make a new and unparalleled effort to increase and extend the circulation of the *Herald* into every part of the world. We now publish nearly five thousand weekly. This, with the co-operation of our friends, could easily be increased to ten thousand, which we shall aim to accomplish. This number is now needed, and as soon as we can get its merits before that portion of the community who sympathize with us in the "hope of the Church," we have no doubt they will be called for.

The ADVENT HERALD is the only weekly journal devoted to the dissemination of the views of the late WILLIAM MILLER. It was originated at his suggestion, and had his fullest confidence and support until his death. During his last illness, he received our solemn assurance, that the great work he had begun, and the leading doctrines he had so faithfully promulgated, and which formed a subject of engrossing interest to him to the last, should be adhered to and sustained while we had life and the means to do so. This pledge, given under such solemn circumstances, by God's help, we hope to keep.

That the reader may judge whether this journal has been faithful to the cause for the advocacy of which it was originated, we call attention to the following summary of principles of the Advent faith:

### THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second week is past; and behold the third week cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

The *Herald* has had, and still has, the approval of the great body of Adventists in this and other countries. We might publish pages of unsolicited and unexpected testimonials, emanating from sources of the highest character, approving the course it has so consistently pursued. We feel that we are fully justified in saying, that of all the sheets which have been brought into existence, ostensibly for the maintenance of the Advent doctrine, we are singular in our support of it as it was first proclaimed. We will here, however, re-publish the preamble and resolutions adopted by the Conference held in Boston last May, approving of our course in the various relations we sustain to the Advent cause. These resolutions were considered by a full representation of the faith-

ful and tried Adventists, and passed by a unanimous vote:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. HIMES, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. HIMES, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. Resolved, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. Resolved, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. HIMES, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. Resolved, That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

It may be proper here to say, that this office and paper have no connection with any others; they stand on their own merits, and depend for support on those who love and adhere to the doctrine of the Advent as commenced by Mr. MILLER and his true yoke-fellows.

We feel under great obligations to our friends and patrons for the warm and generous interest they have manifested in the support and circulation of the *Herald*. And now, when we are making a special effort for a still wider sphere of influence, we call upon all who love the ADVENT doctrine, and desire to see it embraced by good, candid, and stable-minded men and women, to co-operate with us. Difficulties will meet us at every step of our progress; but no good cause was ever carried forward unattended by difficulties.

ADVENT Ministers can do very much to enlarge our subscription list. Will they not at once present the subject to their people?

Lay brethren, though moving in a more limited sphere, may do much, by introducing it to their friends and neighbors. We have printed an extra quantity of this week's issue, which may be presented as a specimen number for the purpose of procuring new subscribers. There is scarcely one of our subscribers who cannot, with a little resolution and effort, procure one or more new ones.

We call on the young men to aid us. They can render effectual assistance to the cause of God, which stands in need of their utmost efforts. "I have written unto you, young men," says the apostle JOHN, "because ye are strong, and the word of God abideth in you." For the same reason, we claim their help for the cause we love.

Our Sisters also may do not a little to urge forward the good work. We are much indebted to them for material aid in time past, and we now appeal to them to redouble their efforts;—they have only to make the attempt to succeed.

We also appeal to our five hundred Free Subscribers. If they can say, "Silver and gold have I none, but such as I have give I unto thee," then let them use their influence, their tongues, in behalf of the *Herald*. They cannot fail to accomplish something if they will try, and—keep trying!

Our faithful and punctual paying subscribers have ever been ready to extend their full and hearty support; and we feel assured, that we have but to make known the wants of the cause, to ensure from them increased exertions in the way already specified.

And lastly, what shall we say to our seven hundred Delinquent Subscribers? We know that many of them feel interested in the *Herald*, and desire its wider circulation. We feel grateful for this, but we hope for something rather different, or more tangible, as well, at this particular juncture. Brethren, shall we hear from you?

### CONDITIONS OF THE "HERALD."

One dollar per volume, (twenty-six numbers,) or two dollars per year, (or two volumes,) always in advance.

We offer the following proposition as an inducement to those inclined to aid in obtaining new subscribers. Any person who will obtain five new paying subscribers, shall receive a sixth copy. For ten new ones, three copies.

### He Does Well who Does his Best.

BY EBENEZER ELLIOTT.

He does well who does his best:

Is he weary? let him rest!

Brothers! I have done my best,

I am weary—let me rest.

After toiling oft in vain,

Baffled, yet to struggle fair;

After toiling long, to gain

Little good, with mickle pain;

Let me rest—but lay me low,

Where the hedgerose blows;

Where the little daisies grow,

When the winds a-Maying go;

Where the footpath rustics plod:

Where the breeze-bowed poplars nod;

Where the old woods worship God;

Where his pencil paints the sod;

Where the wedded throats sing;

Where the young birds tries his wings;

Where the wailing plover swings

Near the rattle's rushy springs!

Where, at times, the tempest's roar,

Shaking distant sea and shore,

Still will rave old Barnesdale o'er,

To be heard by me no more!

There, beneath the breezy west,

Tired and thankful, let me rest,

Like a child, that sleepeth best

On its gentle mother's breast.

It is the distinguishing character of a Christian to take more pleasure in the hardships of the cross, than in the softness of repose.

### GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume. Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Matthews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & CO., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects produced by AYER'S CHERRY PECTORAL.

The remarkable cures of diseases of the Lungs which have been realized by its use, attested as they are by many prominent professors and physicians in this and foreign lands, should encourage the cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until [Mr. Thorne] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

REV. DAVID THORNING.

Dr. J. C. Ayer—Dear Sir:—Agreeable to the request of your agent, we will cheerfully state what we have known of the effects of your Cherry Pectoral, and they have been astonishing indeed. Mrs. Jesse Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Watkinson, Esq., had to our knowledge been afflicted with Asthma for eleven years, and grown yearly worse, until the Cherry Pectoral has now removed the disease, and he is as free from any of its symptoms as we are. The Rev. Mark Dane had been so severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until [Mr. Thorne] carried him a bottle of your Pectoral, which cured him at once, and he now officiates as usual in his place.

These are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected sir, your humble servants.

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Among the distinguished authorities who have given their names to recommend the Cherry Pectoral as the best remedy that is known for the Affections of the Lungs, are "The London Lancet," "Canadian Journal of Medical Science," "Boston Medical and Surgical Journal," "Charleston (S. C.) Medical Review," "New Jersey Medical Reporter," Prof. Bartlett, Transylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Ohio, Prof. Braithwaite, Leeds (Eng.) Medical School, Sir Robert Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtue and astonishing success of the Cherry Pectoral in curing diseases of the Lungs, when they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country. [o. 12-3m.]

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Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

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## THE ADVENT HERALD.

BOSTON, NOVEMBER 30, 1850.

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**JEWELS IN HEAVEN.**—This is a very handsome little book of 128 pages, consisting of "4000" obituaries of children, in prose and verse, prepared and arranged by N. Hervey.—Price, 35 cts.

## To our Patrons.

By the first of January next, we hope to have a settlement with our patrons and subscribers. We shall send out bills soon, that all may know the amount of their indebtedness, and make provision for the payment without delay.

We hope our agents also will endeavor to settle their accounts. In the two months now before us, every person indebted to this office could, with a very little exertion, make the requisite arrangement to discharge their obligations to us in full. It is needless for us to say, that such a course on the part of our subscribers and agents would greatly increase our means for usefulness.

**WANTED**—5000 new subscribers to the *Advent Herald*. Let each reader call attention to it among his friends and neighbors, and its subscription-list will be greatly increased. The greater its circulation is, the greater will be the ability of the office to issue new works on the prophecies.

We have extra numbers of No. 13, which we will send free to any who will circulate to get new subscribers. Please send your address. Or send any names of friends to which you would like it sent, and we will send free to them for a few numbers.

**NEW SUBSCRIBERS** who pay in advance for the next volume, will be credited for the balance of the present, from the time they subscribe. This volume ends in February.

**BILLS.**—Those indebted for the *Herald*, will save us the trouble of sending them bills of their indebtedness, if they will cancel the same, or inform us of their inability so to do.

## Necromancy.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."—Deut. 18:9-12.

A necromancer is, literally, "one that inquires of the dead." That was one of the abominations of the heathen which God expressly forbid. The necromancers of olden time either talked with the dead, or it was a pretence of theirs. In either case it was forbidden. Would God forbid what they could not do? If they talked with the dead then, they may now. If it was a pretence then, it is now. In either case, it is an abomination that is forbidden. Again: If these rappers are real spirits, they are seducing spirits; for they deny the teachings of the Bible. They teach another gospel than PAUL preached, and are therefore to be shunned.

## Dreadful Explosion.

A terrible explosion, attended with loss of life, occurred on the morning of the 24th, on board a steamboat at New York. While the captain, another gentleman, and the engineer were breakfasting in the cabin, they were startled by a strange sound proceeding from the engine room. They immediately left the cabin to ascertain the cause, but had barely reached the deck when the explosion took place. The engineer was blown into the dock and terribly scalded. He was taken from the water and conveyed to the First Ward station-house, where he received due medical attention. The fireman and two other men were also very much scalded by the steam. The cook was so badly scalded, that he died in fifteen minutes after the explosion. The captain was also seriously injured. A subsequent report states that five of those injured have died, while a sixth is thought cannot survive.

**LITTLE'S Living Age**, Nos. 341 and 342.—We have just received copies of the above, published by E. LITTLE & Co., corner of Tremont and Bromfield streets, Boston. This work is a cheap re-print of the most valuable selections from the current literature of the day, as given in the various Reviews, etc. Being published weekly at 12½ cents per number, of 48 pages, there is nothing to compete with it.

## Jesuitism in New York.

Under this head the *Independent* has an article in reference to a recent lecture, by the Rev. Dr. RYDER, of the Roman Catholic College, at Georgetown, D. C., delivered before the Mercantile Library Association, in which the speaker departed from the rules laid down by the Mercantile Association. The *Independent* says:

"We believe, however, that the lecture committee acted in good faith, and deserve no censure. Upon their own responsibility they have made arrangements for a course of lectures, involving an expense of nearly one thousand dollars; in the selection of lecturers they have aimed to bring in as wide a range of talent as could be commanded, and to avoid the least appearance of bias in politics or religion. Dr. Ryder was selected as a gentleman of intelligence, a popular speaker, and a clergyman of high repute in his own communion. His subject was not known to the committee till a few days before the lecture, and he was then advised that nothing sectarian or polemic could be admitted; to which he replied that his lecture would be purely historical. And so in a sense it was; but it was history quoted after the manner of Archbishop Hughes, or after the manner of the French Jesuits under the restored Bourbon dynasty, who prepared as a text-book for schools a history of France, in which all allusion to the Revolution, Napoleon, and the Empire, was suppressed in the vague intimation of a 'period of popular commotion.' According to Dr. Ryder, the Jesuits are the meek of the earth, earnest and unassuming missionaries of the cross, free from avarice and ambition, never consenting to sin, never intermeddling with families or governments, but practically the staunch friends and supporters of Republicanism. According to him, Macaulay—of whose authority Archbishop Hughes is so proud—grossly misrepresents the order, and Pascal's letters are a tissue of stupid lies.

"We understood that Mr. John Lord, who is to lecture before the Association in the present course, will administer the antidote to whatever poison Dr. Ryder may have diffused among youth little read in history, and easily captivated by a pleasing style and a bland address. The subject may therefore be safely left in his hands."

## A Death Scene in Kentucky.

*Versailles, Ky., Nov. 12.*—On Saturday last a party of young men, together with the deputy sheriff of this county, proceeded toward the residence of EDMOND BEAZLEY, in the Southern portion of this county, to take him for examination as a lunatic, he being, as it was supposed, a lunatic.

On arriving at his farm they halted about three hundred yards from his dwelling house, to consult as to the best means to be adopted about arresting him. In the midst of their consultation BEAZLEY came up, having a pistol in his hand, and ordered them to leave his farm immediately, or he would resort to means that would compel them to do so. They all left, with the exception of the sheriff and a man named GILPIN. GILPIN, when ordered to leave, told BEAZLEY if he did not put up the pistol he would kill him, at the same time exhibiting a rifle gun, BEAZLEY thereupon left him and went to his house, GILPIN and the sheriff following a little in his rear.

When BEAZLEY entered his house, GILPIN and the sheriff stopped advancing toward the house. BEAZLEY in a few minutes came out of the house with a pistol cocked, and went up to the fence of the yard, and then told them he would kill them if they advanced another step. The sheriff ordered GILPIN to advance. GILPIN thereupon advanced within ten steps of BEAZLEY.

BEAZLEY then leveled his pistol at GILPIN. GILPIN thereupon drew up his rifle, took deliberate aim, and shot him through the stomach. BEAZLEY walked ten steps and fell. By this time one of the young men of the party, that had been driven off, returned and carried him to the house, where he died in a few minutes. GILPIN gave himself up, and is to be tried this afternoon. Much excitement prevails; fears are expressed by some that violence will be done the party who had gone to arrest him.

## Foreign News.



The British mail steamship *Niagara* arrived at New York on Friday last.

A report, that the Duke of WELLINGTON was dead, was in circulation in London on the 8th, and caused a great sensation. It was discredited, however.

The excitement in relation to the establishment of the Roman Hierarchy in England, is increasing. The clergy of the Church of England are getting up indignation meetings in the provinces, at which the "Bishop of Rome," as the Pope is somewhat scrupulously styled by the speakers, is spoken of in no complimentary terms. The following letter from the British Premier to the Bishop of Durham, concerning "the late aggression of the Pope," will be read with interest:

MY DEAR LORD:—I agree with you in considering the

late aggression of the Pope upon our Protestantism" as insolent and insidious, and I therefore feel as indignant as you can do upon the subject.

I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our Bishops and clergy, with the spiritual dependence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempts to impose foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right of freedom of opinion, civil, political, and religious.

Upon this subject, then, I will only say, that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

Clergymen of our own Church, who have subscribed the thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been most forward in leading their flock "step by step, to the very verge of the precipice." They have paid to saints, the claim of infallibility for the church, the superstitious use of the sign of the cross, the uttering of the liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly repudiated by the Bishop of London in his charge to the clergy of his diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation, which looks with contempt on the numeries of superstition, and with scorn at the laborious endeavors which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.

Downing-street, Nov. 4.

J. RUSSELL.

The *London Advertiser* says:—"The recent Papal aggressions in England have not only created great alarm in the minds of many of the aristocracy, but that a number of titled persons, who have been in the habit of attending the principal Puseyite churches at the West-end, have determined to absent themselves from these places in future. No one now attempts to deny, that the late audacious assumption by the Pope are to be ascribed to the prevalence of Puseyism in the Anglican Church. Among the stated hearers of the Rev. Mr. BENNETT, of St. Paul's, Hyde Park, are two Cabinet Ministers, and among the occasional hearers there was a third; all have withdrawn."

The Fifth of November—"GUY FAWKES day"—the anniversary of the discovery of the Gunpowder Plot, was celebrated this year with more than ordinary magnificence. The Pope and Cardinal WISEMAN were burnt in effigy.

At Seacombe, Cheshire, fire took place in a school, with a reading room over it, occasioned by the ignition of some naphtha which the schoolmaster was pouring into a lamp. One boy was killed; the schoolmaster and six or seven others severely if not fatally burnt or injured.

Lady CARDEN was accidentally shot at the Priory, Templemore, by her husband's rifle falling as it stood against a tree.

A fearful explosion of fire-damp occurred on Thursday morning, the 7th, in a coal-pit at Haydock, causing the death of ten persons, and injuring a number of others.

FRANCE.—Some idea may be formed of the excitement which has prevailed in Paris, whilst the disputes were at their height between the President and Gen. CHANGARNIER, when it is stated, that not one of the prorogation committee of the National Assembly slept in his own house on the night of the 4th, fearing that he should be arrested by order of the President.

All the Republican journals consider that Gen. CHANGARNIER has triumphed over the President. The *National* says:—"The triumph of the General is complete. He replies to an affront by a provocation and a bravado; and he has the immense, the inappreciable advantage of having right on his side. But the whole matter is risible. We have so often caused Europe to tremble, that it is not out of the way that we also give it a hearty laugh or two—such at least appears to be the opinion of the Tuileries and of the Elysee!"

The *Patrie* announces that the Message of the President has been communicated to the Ministers in council. It contains no allusion to a prolongation of the Presidential power.

A proposition has been made to the French Government to follow the example of Sweden and Holland, and to submit a bill to the Assembly to modify the Navigation laws, but it is supposed that matters will remain as they are for some time longer.

The Lyons plot was a got up affair by the police; the sham is completely exposed in the *National*.

An excommunicating edict of the Pope has arrived at Turin, by which the Pope has excommunicated from the bosom of the Roman Catholic Church the King, the Chambers, all the civil and judicial authorities, as well as all municipalities, and all private persons who give their consent to the STOCARDI laws.

Letter from Rome to the 26th October, state that the Tiber had overflowed several parts of the city, and had risen twenty-four feet above the ordinary level.

AUSTRIA AND PRUSSIA.—An Austrian note is reported to have been received at Berlin, demanding the evacuation of

the electorate of Hesse by the Prussian troops, and that an army of 25,000 Austrians, with 60 field pieces, is reported to be ready to march into Holstein, through Saxony. The insurgent Government at Kiel will, it is said, only submit to coercion. Troops are numbering in all directions. The *London Times'* Vienna letters of the 3d also state a federal army would be sent to Holstein. The Prussian Envoy at Vienna had been summoned to Berlin. The advices from Berlin of the 4th state that a Prussian secretary of legation in Frankfurt left on the 3d of Vienna, to temporarily undertake the Envoy's business; he is the bearer of a note from the Prussian Government, in which it accepts the proposal for free conferences made by the Congress of Warsaw, but coupled with the condition, that Austria shall suspend her warlike preparations; if they are persisted in, Prussia will continue preparations of the same kind.

Dates from Vienna of the 3d inst. state, that if Prussia offers any resistance to the march of the allied troops to Holstein, war is inevitable; but although matters look threatening, the opinion is that war will not take place.

All the Hessian officers have received their dismissal. Diplomatic relations between the Elector and Prussia have been broken off.

The Prussian Government has forbidden the transmission of private messages by the electric telegraph throughout its dominions.

A Cabinet council in Berlin on the 6th, decided against placing the Prussian army on a war footing, and calling out the landwehr. This was in consequence of Austria calling on Prussia, in the name of the confederation, to withdraw her troops from Hesse.

A despatch from Zara of Oct. 26th, states that a revolt has taken place in Bosnia, and that the fortified town of Mostar, which was then in open insurrection, was invested by OMER PASHA. The Vizier is watched in his villa, and his son is a hostage in the hands of the inhabitants of Mostar.—The Turkish population have joined the revolution party in the Herzegovina, at the head of which is OSMAN BEY. The camp at Sarajevo, or Bosna Sarai, a city containing about 60,000 inhabitants, formed of twenty-four battalions, two of which are composed of Hungarian and Polish refugees. It is said that Gen. BLM had arrived at the camp. According to some accounts, the two foreign battalions have gone over to the revolutionary party, and now form the body guard of OSMAN BEY. The cause of the disturbances is the conscription ordered by OMER PASHA.

The *Capitan Pacha*, a Turkish line of battle ship, was blown up at Constantinople on the 22d ult., killing one thousand persons.

## BUSINESS NOTES.

E. J. C.—Both of these papers have been mailed regularly. W. Hills owes 38 cents. J. O. Woodruff, \$1 85.—We have sent the books to Bro. Wm. Tracy, N. Y. city. J. B. Snow—Books sent the 22d, via Whitehall. H. Ross—You have been credited twice \$2 each, to Aug. 1851. J. Clark—Your favor is very opportune. If each of our subscribers should thus exert himself, our subscription list would be doubled without much effort. A paper like the *Herald* ought to have at least 10,000, if not 20,000 subscribers. Geo. P. Mason—Bro. Litch's "Pneumatologist" will give you the information you wish for respecting the "rappings." Six numbers are out, and the first twelve can be had for 50 cts.

## TO AID IN THE EXPENSE OF THE SUPPLEMENT.

Expense.....	\$250 00
Previous receipts.....	133 50
Geo. Phelps—75 cts.; E. Hull, 50 cents; N.—25 cts.....	1 50
Total receipts.....	135 00

## TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

W. W. Wheeler.....	1 00
F. S. Sage.....	3 00

## APPOINTMENTS, &amp;c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. Edwin Burnham is expected at Providence Dec. 1st. The person who gave notice in the *Herald* without his name, will please observe this. If any brother expects to preach in Providence, he should make a private arrangement by correspondence with Anthony Pearce.

Bro. R. V. Lyon will preach in Willington, Ct. (in the Potter school-house), Sunday, Dec. 8th, at 10 A. M., and in the evening at the Rider school-house; on Saturday evening previous at Poncey Hollow, in the Baptist meeting-house; Abington, Ct., Sunday, 10th, and in the evening at Poncey Landing.

Bro. J. H. Mills will preach at Warehouse Point Sunday, Dec. 1; Thompsonville, 2d, where Bro. Eggleston or Pease may appoint; Suffield, (at Bro. Cooper's), 3d and 4th; Windsor, (at Bro. Cooper's), 5th; New Britain, 6th; Middletown, 10th; Up. Houses, 11th.

I will be at Ashfield Dec. 1st. A. AGE for S. W. BISHOP. Bro. D. Campbell will preach at Coburg Sunday, Dec. 1st, 11 A. M.; at the Court-house, 7 P. M.; Perry's Corners, 3d, do; Perce, 4th, do; Toronto, 5th, do (Bro. Perce, see for this appointment); near Oakville, at Bro. Griggs', 6th, do (Bro. Truesdale, send him a line); Nelson, Sunday, 8th, 11 A. M.; father Campbell's, 9th, 7 P. M.; Bro. Brown's, 10th, do; Bro. Burrows', 11th, do; Bro. Cranfield's, 12th, do; Bro. Samuel Nevers, Blenheim, 13th, do. Bro. Truesdale, will please meet me at Nelson.

There will be a Conference in Concord, N. H., Thursday, Dec. 5th, and continue over the Sabbath. Bro. D. Churchill, J. Couch, J. Harvey, T. M. Preble, L. Routell, M. L. Bandy, J. Shaw, J. G. Smith, and all of God's children, are invited to attend.

H. B. JUDKINS.

There will be a Conference at Wilmot Flat, N. H., Thursday evening, Dec. 5th, and continue over the Sabbath. Bro. Plummer and J. Pearson, jr., will be present. The friends of the cause in this region are invited. (In behalf of the brethren.) J. G. SMITH.

Bro. L. KIMBALL has removed from North Springfield, Vt., to Providence, R. I. Correspondents will direct accordingly.

Bro. I. H. SHIPMAN'S Post-office address is Worcester, Mass.

WM. B. REYNOLDS & Co., Publishers and Booksellers, No. 24 Cornhill, Boston. Books and Stationery supplied at the lowest prices to those who buy to sell again.

## Receipts from Nov. 19th to the 26th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

J. Hersey, 482; S. C. Swazy, 534; J. C. Wight, 482; W. W. Wheeler, 534; N. Weston, 534; G. Randall, 508; G. Miller, 534; C. W. Danforth, 508; E. Thompson, 534; H. S. Reynolds, 560; E. J. Larkin, 534; J. Maynard, 508; I. Smith, 508; N. Y. J.; D. B. Truax, 534; E. Sanderson, 491; C. K. Farnsworth, 508; J. L. Beal, 498; J. H. Mills, 508; J. Blaisdell, 534; T. Grimby, 534; J. P. Brown, 534; S. Barnard, 534; A. P. Blaisdell, 534; H. D. Law, 534; Wm. Pike, 541; L. G. Burnett, 434; G. P. Mason, 521; Isaac Marsh, 534; S. Shearman, 508; H. Morse, 534—each \$1. A. Farrington (by N. W.), 490; J. Fowler, 508; C. Luther, 534; R. Gallow, 436—\$2 due; A. A. Mason, 482; J. J. Potter, 482; W. H. Carly, 482; W. Reed, 482; H. Kent, 508; W. Reed, 521; N. H. Stowe, 560; B. F. Vandusen, 508; Deacon S. Sage, 534—each \$2. H. L. Larkin, 482; R. Atkinson, 595; L. Wright, 508; S. Frank, 521—each \$3. J. Hill, 482; G. Phelps (and 50 for L.), six copies, 508—each \$3. G. Pillsbury, 527—\$1 50—A. A. Partridge, (\$13 50 on acct), 547—\$2 50—J. O. Woodruff, 544—\$2 15—J. B. Balcom, 497—\$2 50.